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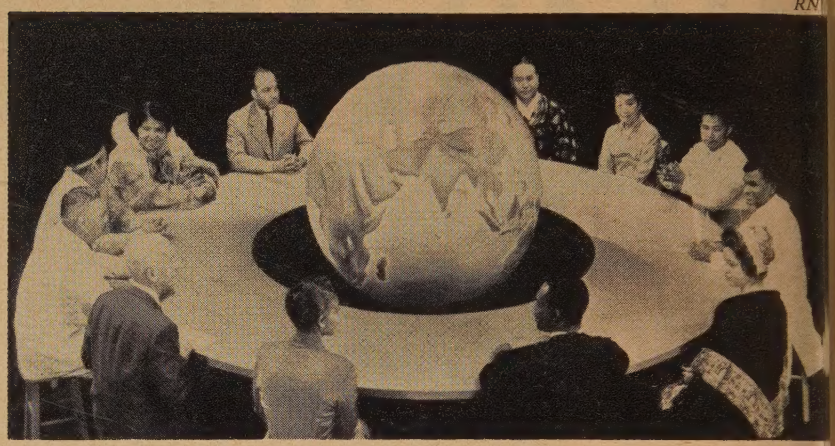
CHURCH YOUNG PEOPLE PRESENT "MIKADO"
Page 11

Dag Hammarskjöld's Death and World Peace
Herman F. Reissig

Christian responsibility and a world of law



CHRISTIANS are now summoned to the practical task of helping to create a genuine world community. Our responsibility is based on our belief in one God as the Creator of all things and the Father of all mankind, and our response to his redemptive deed in Christ calling all men into fellowship with himself and with each other. Such a world community must increasingly achieve order among nation states lest they destroy one another in war. This requires a growing system of law, courts and international institutions for peaceful settlement and change.

This goal has now become an urgent necessity because of the scientific, technological revolutions of our time, especially nuclear, biological and chemical weapon developments. Commercial, industrial revolutions and swift social, cultural changes are also making each nation, large or small, a part of one interdependent world.

No nation can now provide true welfare for its people without continuous cooperation with other nations. No nation can now provide security for its own people except as security is provided for all people. The interests of the nation coincide more and more with meeting the basic needs of mankind. Lest all perish, the Christian concept of one humanity under God must lead to practical expression in international, social, economic and political institutions.

Our world is not the same world of one hundred or even of fifty years ago. With astounding speed it has been reshaped, challenging every resource of faith, of courage, of economic and political statesmanship. The tasks before us are immense. The future is not clear. Many say: "Let us keep to the old ways." Man is being supremely tested. Will he have the imagination and the practical ability to look in largely uncharted directions for the conditions of peace and well-being? For Christians the prospect is sobering, but full of exciting opportunity—opportunity to use the human and material resources of God's world for the total physical and spiritual nurture of human life everywhere.

The necessary institutions for our world are beginning to emerge. Chief among them is the United Nations, the best means we have for continuous cooperation by national governments on political, economic, social and cultural matters. The United Nations is now reaching a crucial point in its development. The newly independent nations, as symbols of new freedom and of the collapse of colonial empires, add a new dimension to the call for a world political instrument for collective guidance and action. The need is immediate and urgent lest the limited resources and leadership of some nations lead to anarchy and dangerous competition for national prestige and power.

Within the framework of the United Nations or closely allied to it, Christians should help build, as rapidly as possible, a body of world law and effective international courts. We must move toward the establishment of international instruments for the administration and enforcement of law. This means full support by our own nation for such international institutions for peace and justice.

As world law is essential for peace, Christians must be concerned with quickening the moral sense without which neither just law nor peace is possible. The difficult and dangerous task now confronting our generation is to implement in international relations those fundamental concepts of democracy which have been tried and proven in the experience of many nations: freedom under law; the rule of the majority with protection of minorities; the encouragement of diversity within an overarching unity; the restraint by an international body, when necessary, of those who act against the general welfare.

From such practical tasks Christians dare not shrink. "Behold, I make all things new, saith the Lord." God is not only the God of yesterday and of today; he is also the sovereign Lord of tomorrow. With confidence in him and loving all who are members of the human family, we are called by God to decisive action in keeping with his will for a world of community with order and freedom under law.

This World Order Sunday message was adopted for the National Council of Churches by the executive board of the Division of Christian Life and Work on the recommendation of the Department of International Affairs, of which Ernest A. Gross, former U. S. deputy representative to the United Nations, is chairman.

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COVER STORY: Here and there someone may object to the mordant wit of William S. Gilbert, but combine his enchanting lyrics with the sparkling melodies of Arthur S. Sullivan and you have a series of satiric masterpieces providing excellent entertainment.

By the way, did you know that this same Arthur Sullivan, with his genius for rhyme and rhythm, wrote the music for "Onward, Christian Soldiers" and was knighted for his "distinguished talents as a composer"? And so when the young people of Plymouth Congregational Church and their friends in Des Moines, Iowa, selected "The Mikado" for their most recent production, they weren't really taking any chances. Photo by Darel Hein of the *Register and Tribune* in Des Moines.

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CHRISTIAN RESPONSIBILITY AND A WORLD OF LAW		2
EDITORIALS		4
SHELTER IN A HOLE	OSCAR J. RUMPF	5
EPISCOPALIANS APPROVE TALKS ON MERGER		7
WHAT THE DEATH OF DAG HAMMARSKJÖLD MAY MEAN TO PEACE	HERMAN F. REISSIG	8
IN EVERYTHING GIVE THANKS	FLORENCE BURGER	10
CHURCH YOUNG PEOPLE PRESENT "MIKADO"	JANE BOULWARE	11
A POSITIVE PROTESTANTISM	TRUMAN B. DOUGLASS	12
LET'S GET ON WITH THE WORK OF THE CHURCH	RUSSELL HENRY STAFFORD	14
HEALING THE BREACH	DALE M. HECKMAN	15
A CHURCH DESIGNED FOR TODAY'S MOBILE FAMILIES	GERSON S. ENGELMANN	16
A PROMISING BREAKTHROUGH IN CHRISTIAN EDUCATION!	DONALD J. MACCALLUM	18
CHRISTIAN PREACHING FROM UNEXPECTED PULPITS	ROBERT NEWMAN	20
A BOWL OF LEAVES	MARY JEAN IRION	22
BOOKS		23
NEWS WITHIN THE UNITED CHURCH OF CHRIST		24
NEWS OF THE WORLD-WIDE CHURCH		28
LETTERS		30
ON EXTENDING HORIZONS	J. MARTIN BAILEY	31
OBITUARIES		31
HOW TO USE THIS ISSUE		33
THE RECORD		35

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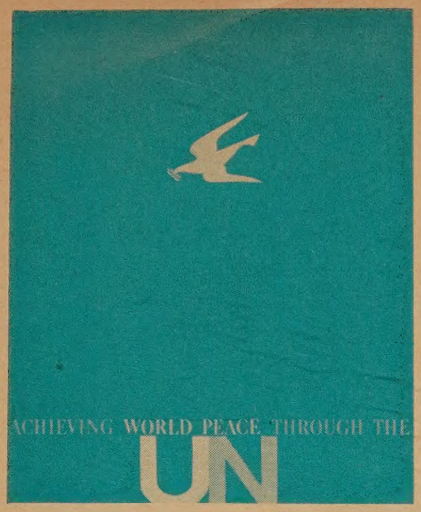

"A Truce to Terror"

WORLD Order Sunday—October 22—is a significant day, set aside by many Protestant churches for a thoughtful analysis and discussion of the ways of peace and for a renewed dedication and commitment to the Christ of peace.

Announcement of the observance is made this year against a backdrop of growing crisis—created in part by the calamitous death of Dag Hammarskjöld, by military build-ups on both sides of the Iron Curtain and by Soviet Foreign Minister Gromyko's renewed threats on September 26 to "rule or ruin" the United Nations. The crisis—for some people—has not only dimmed the hope for peace in our time but threatens the destruction of the U.N. itself.

But listen again to the earnest voice of President Kennedy ringing out in the great blue and gold auditorium of the General Assembly on September 25: "Let us call a truce to terror. Let us invoke the blessings of peace. And as we build an international capacity to keep peace, let us join in dismantling the national capacity for war." In language as realistic as it was eloquent, the President sounded a call of "no retreat" in defense of the U.N., and pledged even stronger U.S. support.

It is our prayer that peace will prevail. And it is our confidence that the United Nations will survive this most serious test in its fifteen years of existence as an effectual force in the life of nations. If so—and how fervently we pray that it may prove so—a long and enthusiastically continued support of the U.N. is definitely more necessary than ever to provide it with the required authority and implementation. For the strength of the U.N. depends, in large part, on the support of its member nations and of their people. Let us not forget as we worship on World Order Sunday that neither in reliance on the modern-day counterparts of horses and chariots (*Isaiah* 31:1) nor on bigger barns for worldly goods (*Luke* 12:18) shall we find peace and security. Let us dedicate ourselves afresh to world order and justice—and to the strengthening of the U.N. as an instrument of peace.

EDITORIALS

Scandal of Sectarianism

WE WHOLEHEARTEDLY support the practicable and constructive proposal made recently by Dr. Truman B. Douglass that the major Protestant denominations bypass their sectarian differences and immediately merge their separate mission boards as a first step in getting "the ecumenical movement off dead center." Dr. Douglass, designated head of the United Church Board for Homeland Ministries, is executive vice president of the CC Board of Home Missions.

In making the proposal Dr. Douglass scored "ecclesiastical formalities that stand in the way of church union" and declared that "no other fact of church life has so damaging and crippling an effect upon the church's prosecution of its mission in the world as the fact of disunity."

The church universal is involved today in a single, dynamic encounter with the world as a whole! The Christian mission is neither Episcopalian nor Presbyterian, neither "home" nor "foreign." It is one! This co-editor of the *Herald* is convinced that if and when the Protestant church throughout the world begins to think of itself—in every local parish and in all denominational headquarters—as being involved in a single witnessing mission to the totality of mankind, all other ecclesiastical interests and problems will become secondary and take care of themselves in due order. Most of our divisions are no longer germane in our modern world.

Such a basic reconstitution of Protestant work in terms of its whole mission (not missions) would not only simplify the missionary task of the church, reduce overhead and eliminate interdenominational competition but it would help the United Church of Christ to assume a fuller responsibility in the grave task of ethical regeneration, of spiritual renewal and of cultural reconstruction. The greatest challenge today to progress and peace is presented not by the non-Christian religions with which the earlier mission enterprise was concerned but by modern secularism in all its devious ramifications, including communism. A consolidated Christian mission would not only present a uniting church to a divided world but it would give a new dimension to our present isolated programs. The *Herald* is convinced that a reassessment of our mission enterprise is long overdue and it commends Dr. Douglass' cogent proposal for serious consideration. avm

SHELTER IN A HOLE

OSCAR J. RUMPF

Inevitable.
It's coming!
So let's get down
To the real business
Of getting lost.
Down, down,
Far down in the earth
To avoid the holocaust.

Inevitable.
It's coming!
The war departments say so
The civil defense units say so
The mayors and the governors say so
The concrete salesmen say so
The manufacturers of steel say so
The canned food industries say so
The food locker companies say so
The politicians and generals say so
Vociferous church leaders say so
The great evangelists say so
So . . . it must be so!

Prepare ye
For World War Three
It's going to be!
Whatever you're doing
Drop it!
You can't stop it.
So dig in
And save your skin
And forget about your next of kin.

So let us dig, gentlemen,
Move the dirt back
Pile it high in every yard
Better to pile up the mounds now
Than later.
Better never be late
When the missile men
Replace the muscle men.

Here we come
Moles and gophers
Rats and muskrats
Skunks and civet cats
Bears and bats
Wolves and worms
We're going to live in holes.

Burrow deep, man,
And bolt the door.
Take your guns in with you
To keep your neighbors out
Out . . .
In the shadow of a colossal mushroom
In the heat of the caustic hurricane
In the white light
Of unthinkable fire.

A democratic government's decree
Shall this our epitaph be:
"Born under the rifles of minute men
Died under the trifles of missile men."
Always rifling and trifling
With God's highest creation,
Man . . .
And the world on which he began.

Sodom and Gomorrah had it good
Those who remained
Went to another city.
Noah and his family had it good
Comfortably dry
And comparatively clean
Waiting for a sprig of green
And the water finally went down.

No aftermath of the blind and the burnt
The maimed and the missing
The scorched and the scared and the
scattered.

"The birds have nests"
But they can't last!
"The foxes have holes"
But they are not alone.

Man is moving in now
From foxhole
To just plain hole
To tunnel
To shelter.

A world erupting
With crusts and cracks
Of economics,
Politics,
Religion.

Continued

A world interrupting communication
With barricades
Of bricks and barbed wire
And walls impenetrable
Speaking with
The crack of bullets
And the gleam of bayonets.

A world corrupting communion
Fellowship
Brotherhood
Reunion.
Exclusion, confusion, illusion
Leads to fusion
And the bomb.

So gather your loved ones
"As a hen would gather *her* chicks."
First cousins won't do
Neighbors are out
In spite of Luke ten
Twenty-five to thirty-two.
Save the family.
My family!
And the rest . . .
To the atomic smithereens
To "hydrogenean" blackness
To cobalt crispness.
And those who knock on doors and locks
Through which no man can hear,
The sheltered has those dear
To his heart
Inside.

Save fifty million men
In holes
And a hundred million
Burned
And scorched and scattered
Beyond recognition
Or the coming together again.

Left outside . . .
Yes,
Left outside to face the blinding light
The deafening roar
The killing blast.

What an end
What a goal
While the man in the hole
Lives on.

Left outside in economics.
They couldn't build a shelter
Or even a house
For want of money.
Left outside in politics.
They aren't asked or listened to
Or given consideration
By the powers that be
Save flee
In a hole.

You ought to have sense enough
To build a shelter
Dig it, man!
One ought to have money enough too
And space enough!
Where's the 27th-story dweller
Going to dig his hole?
If a man had a house
Or even a hut
Or a hovel
What's he want with a hole
To crawl in like a mole
With no other goal
Than lonely survival?

Are round holes
Better than square ones?
Clean up the tunnels, man,
And crawl in
We're about to begin
New Life *inside* this planet
So dig it, man.

"Something there is
That doesn't love a wall"?
We love our walls . . .
We build them thick and high and hard
Cold walls with cold concrete
And reinforced by the steel
Of a cool, calculating mind . . .
And a cold, bold heart.

For all this we need a theology
And we've got it!
Fashioned it with the help
Of those who will roast
When the holocaust comes.
The holocaust,
I mean . . .
Not the hole!
The theology . . .
God, that cool, cool man upstairs
Wants his brighter, more careful children
(the ones that are smart enough
to dig in and save themselves)
To have it cool, cool, cool, downstairs.
Dig it, man?

"Hell's right here on earth," they say.
Wait till the judgment day
Of the missile men
When the crust of the earth
Is burned to a crisp
And a man can't even lisp
A prayer
Or a pean of praise;
Or a cow can't graze
And all, all over
There's a dark, dark haze
That the atomic fog won't raise.
Do you believe in divine election
Caused by radioaction?

Dig, dig, dig,
In order to live!
Dig it, man,
Get underground.

Hiroshima
Ten thousand to one
To care for the hurt
When it was all done.
But the tables will now be turned.
One in ten thousand
Will be the moles
To come out of their holes
Nine thousand, nine hundred
And ninety-nine
To be buried,
Or bound up and lived with.

When civilization crashes
And men are reduced to ashes
A hole won't do.
In the face of the fall-out
No man can crawl out.

Man lives by light and darkness
But darkness is pierced
By the stars and the moon and the sun
God's Son, so soon forgotten.

Man needs the sun and the air
Green things and growing things
And room to move.
He needs to see in the distance
The approach of his brother
Bearing gifts.

Build shelters?
Against the rain of missiles
Against the hurtling steel
Moving faster than the speed of light
From another continent;
Against the fog of deathly air
We cannot breathe
And live.

Build shelters?
Take into them cans of food
And other fare by which to exist?
This is not life!
Nor is it faith!

Man was not made for sheltering
Man was made for service
And sacrifice.
Free movement and free thought
Among free men.

Protection, shelter
Getting away from it all
Behind a cloistered wall?
We are made for the fray
We're designed to live in a world

Of disarray
And carry the day.
We are not hiders!
We are seekers
After the good things of life
For all.

We are to dig all right
Dig deeply
Into the resources of faith
We are to turn to Him
From whom no man can hide
We are to work and share
To study and bear
Our brothers' burdens.
We are to pray and perspire
For Christians cannot retire
From the scene.

We are to stand firm . . .
Live up to . . .
Be . . . in spite of . . .
Have a concern for . . .
Suffer in order that . . .
We are to die if need be!

Through all the aeons of time
Man has been working toward the sublime
Coming up out of the muck and the dirt.
But in our short time
He's going down.
Burying himself and his fellows for freedom
Taking in food to save himself and his family
Unconcerned for the neighbors
Who have no holes.

For some it's hovels to holes
Not much of a change
Darkness continued
Light still excluded.

One move,
False . . .
Or full of purpose
And we descend
Into the hole.

God,
Man was not made for holes
Not even for shelters.
Man was made to walk the earth
Erect!
And to subdue it
To ride the seas
And the airways
To reach for the moon
And the stars . . .
Out there in space.

Space . . .
There's so little space in a hole
And there's no light of the sun
No company . . .
No joy . . .
And there's little hope.

Yes . . .
We are doomed . . .
Doomed to unending struggle . . .
Struggle
Defeat
Death . . .
Life!
And we will not *give* up
We will *reach* up!
We will not dig in
Save into the Spirit's power.

By God's grace
And the Spirit's workings
We will begin again
Allowing God
Asking God
To recreate us anew
Out of the ash or the blue.

We are Christians
"For we know whom we have believed,
And are persuaded that he is able
To keep that which we have committed
Unto him
Against that day."

Share now
In Christ's sufferings
And rejoice,
Then when his glory
Is revealed
We may also rejoice
And be exceeding glad.

Dr. Rumpf is Professor of Practical Theology at Eden Theological Seminary. All rights reserved.

Episcopalians Approve Talks on Merger

THE House of Deputies of the Protestant Episcopal Church voted overwhelmingly on September 23 in favor of merger discussions with the United Church of Christ, the United Presbyterian Church in the U.S.A. and the Methodist Church. The church's House of Bishops had taken almost identical action four days earlier at their meeting in Detroit, Michigan.

The 670 deputies, however, made an important textual change in the resolution of acceptance approved unanimously by the House of Bishops. This change of wording served, in effect, to remind Episcopalians that they may not disregard the basic principles of their church when they engage in union discussions. On September 25 the bishops accepted this change, thus putting the church as a whole on record in favor of the merger discussions.

In the debate in the House of Deputies on September 23, it was clearly pointed out that the church was not involved in negotiating a merger but was simply in favor at this time of talking about union and was prepared to set up machinery for discussion. Before the debate began, the Rev. Dr. Charles D. Kean of Washington, D. C., secretary of the church's Joint Commission on Approaches to Unity, stressed this point that approval of the resolution would mean only that the deputies had accepted an invitation to discuss the possible merger with other denominations. He, along with others, insisted that the so-called Blake-Pike plan had no direct bearing on the House's action. Last December the Rev. Dr. Eugene Carson Blake, chief executive officer of the United Presbyterian Church, proposed that the four bodies, and others who might be interested, join in organic union. *(See* United Church Herald, *December 29, 1960.)* This proposal was seconded by the Right Rev. James A. Pike, Episcopal Bishop of California.

Last May the Presbyterians formally voted to ask the Episcopalians to join them in inviting the other bodies to "explore" and "negotiate" a four-way merger.

On September 29, the bishops of the Protestant Episcopal Church called on their 3,500,000 constituents to shun all parochialism and to work with patience and sacrifice for the end of a divided Christendom. Their plea was the main thesis of a pastoral letter issued at the end of the church's twelve-day triennial general convention. It was read by the Right Rev. Angus Dun, Bishop of the Diocese of Washington, who has long been an advocate of the ecumenical movement.

What the death of Dag Hammarskjöld may mean to world peace

On September 18 cables brought the news. The Secretary General of the United Nations was dead. To those who have worked and prayed for the United Nations, seeing in it the best hope for release from the awful anarchy of the nations, it seemed almost as if world events—all the threats, the violence, the tortured conferring—ought to stand still for at least a few days. Deeply shaken, we needed a little time to adjust ourselves to a struggle for world order without Dag Hammarskjöld.

Dedicated Spirit

But, as after every death, nothing stood still. Even as the delegates of ninety-nine nations bowed in a moment of silent tribute, most of them must have been thinking, "What now?" It is a part of the pathos of human life that even after the death of those in positions of high responsibility — especially after their death—there is hardly time for sorrowing. "Let the dead bury their dead!" The living must move on, taking from the departed such inspiration as his life and work provide.

What is the legacy of Dag Hammarskjöld? First of all, the bequest of a truly dedicated spirit. World order and peace through the United Nations absorbed all the energies of this man. From early morning to long past midnight he was at his desk—unless a plane was taking him to some place in Asia or Africa where the United Nations was trying to prevent or stop bloodshed. One thinks of him and is ashamed of one's own often loose and fluctuating service to world peace. The United Nations—not as abstraction, panacea or mere ideal, but as practical and growing instrument of world justice and order—had in Dag Hammarskjöld a fully committed man.

Patience and perseverance, also! What qualities do we need more now, when so much of our work and praying seems to come to nothing? The Secretary General preached no sermons in praise of perseverance; he only went on trying, seeking new formulas when present ones proved inadequate, trying new doors when old doors closed. In July and August it looked as if the U.N. was on the way to real success in solving the Congo problem.

In September negotiations seemed to have broken down and the local United Nations commander, whether wisely or unwisely, thought by the use of force to prevent worse trouble. So, the international servant flew once more to the tortured area to try again what patience and perseverance might do. In such a time as this, thank God for a man who not for a minute gave way to despair!

Beyond these personal qualities, Dag Hammarskjöld stood for something immeasurably important for the United Nations and for peace. He would not, as long as he was Secretary General, agree to any action or arrangement that would make the United Nations an instrument of the cold war or reduce it to impotence.

His death caused real dismay because it came while Communist governments are making a strong effort to put an end to the United Nations' capacity to interfere with Communist designs on weaker nations. Dag Hammarskjöld understood the Charter of the United Nations and was loyal to it. This did not guarantee he would make no mistakes. But he had the heart of the matter. The heart of the matter is this: the business of the United Nations is not to interfere in the internal affairs of any nation nor to favor this or that nation against another.

If its Charter and its Declaration of Human Rights, basically and in the long run, point more in the direction of democratic societies than to dictatorships of any kind—as they certainly do—the international organization must nevertheless be free to deal with aggression and with threats to the order and security of any nation, no matter what their source.

Resolute Executive

It must be free, within the limits of its jurisdiction, to say "No!" to the Soviet Union, to the United States or to any other nation. Else it becomes either a lackey of one side in a dispute or a helpless bystander.

Until the adoption of the Uniting for Peace Resolution in 1950 the veto provision in the Security Council could immobilize the United Nations in cases of aggression. Now the General Assembly can take over if the Security Council is unable to act and, by a two-thirds vote, recommend action. But this is not enough. To be effective, the United Nations must have a wise and resolute executive who will, as the Charter provides, bring to the attention of the Security Council any matter that in his opinion threatens peace and security and who will see to it that United Nations decisions are correctly interpreted and carried out.

The Communist nations, frustrated in Korea and in the Congo and seeing the possibility of being frustrated else-

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Mr. Reissig is secretary for international relations of the Council for Christian Social Action of the United Church of Christ. The photograph of Mr. Hammarskjöld by Three Lions, New York City.

HERMAN F. REISSIG

where in the future, have urged that there be three Secretaries General, one representing the Communist members, one the uncommited members and one the NATO members, each with veto power over the others. If this is not acceptable, they will settle for something a little different—which would, however, have about the same result.

The radical error in this proposal consists in the fact that the U. N. Secretariat must not, according to the Charter, represent any nation or bloc of nations. The delegates of the member nations, quite properly, represent their own nations and their policies. They have a national character.

International Servants

But the Secretary General and all other members of the Secretariat are international civil servants who in their official capacities are to have no allegiance except to the United Nations. Thus, the "troika" proposal, apart from its probable results in concrete cases, destroys the central character of the United Nations.

No matter how much non-Communists may wish to be "fair" to the Communist nations, they should see that a Secretariat that designedly represents the interest of individual nations, areas or blocs should not for a minute be considered.

President Kennedy put the matter with precision and force when he said in his address to the General Assembly on September 25 ". . . to give this organization three drivers—to permit each power in effect to decide its own case—would entrench the cold war in the headquarters of peace. Whatever advantage such a plan holds out to my country, as one of the great powers, we reject it. For we prefer world law in the age of self-determination," the President went on to say in one of the highlights of an address beamed to the far corners of the world, "to world war in the age of mass extermination."

This is the meaning of the great struggle that is now going on in the United Nations. It is a struggle to decide whether the United Nations shall have a chance to increase its effectiveness as an instrument of peace or be left to become a helpless bystander. And in this struggle Dag Hammarskjöld was the powerful champion and the symbol of a strong United Nations. When Communist members assailed him and even refused to recognize him as Secretary General, he stood firm. In his firmness there was no bluster and no self-seeking. He earned the accolade "Mr. United Nations."

Whether the Secretary General could have held out against the determined onslaught on him—and on the United Nations—is not certain. But his term of office would not have expired until April 1963. Believing that he would not of his own volition desert this crucial battleground, it was hoped that before the end of his term events might change the picture in the United Nations and permit his re-election or the election of a successor in accordance with the Charter.

Now, with his death, the crisis is suddenly here. The next weeks and months will decide something of very great importance to the peace of the world. If the United Nations should be emasculated in its peace-keeping functions, we shall certainly live to regret it. It must not only not be weakened, it must be given additional functions and power.

President Kennedy did not exaggerate. The United Nations, he said, "will either grow to meet the challenge of our age, or it will be gone with the wind, without influence, without force, without respect." And the President was not using words lightly, but speaking sober truth when he said: "In the development of this organization rests the only true alternative to war." For we cannot go on much longer (aside from immediate crises in Berlin or elsewhere) permitting "each power to decide its own case" when the peace of the world is involved.

Better Machinery

There is little use in talking about general and complete disarmament unless at the same time we create better international machinery for the settlement of disputes and make available to the United Nations "peace-keeping units" from the armed forces of the member nations. As the President so well said, "dismantling the national capacity to wage war" means building "an international capacity to keep peace." And he added: "This will require new strength and new roles for a new United Nations."

It is tragic that the unassuming, firm and dedicated spirit of Dag Hammarskjöld is not with us to lead in this task. It has been suggested that a monument to him be placed at the United Nations. He deserves it and the monument would be a useful reminder and an inspiration. Far more important would be a steady increase in United Nations powers and responsibilities — until this fledgling, promising organization becomes the effective international institution our close-knit interdependent world so badly needs.

In Everything Give Thanks

FLORENCE BURGER

IT WAS an old-fashioned sampler, beautiful of color and intricate in design. Its motto was simple, direct and challenging, *In Everything Give Thanks,* and it added just the right touch to the Early American family room of the lovely suburban home. My hostess, noticing my interest in the sampler, began to tell its story and the reason for using it as the focal point in the room's décor.

One of the highlights of her childhood had been the day her mother cleaned the attic, for it was then they took out and dusted off all the old treasures in her grandmother's trunk.

Childhood Memories

Each item had a special significance, and her mother would share with her the memories they brought of her own childhood. When she lifted the old sampler from the trunk, she would tell how her mother had made the essence of its message the spirit of their life at home. In good times and in bad she had continually offered her prayers of thanksgiving to God. This was no easy task, for after the death of her husband, with a growing family to rear and to provide for, times were more often bad than good. Yet she always seemed to gather strength from these words of the Apostle Paul and they became her guide for daily living.

Daily Compass

Now, three generations later, the old sampler graced the wall of her granddaughter's new home. When it was first placed there it was meant to be a "conversation piece," but in the short time it had hung there it was again becoming a compass for daily living. When it was discovered that their first child was spastic, their sorrow and discouragement were almost overwhelming and after long hours spent in seemingly useless therapy, there were times when she and her husband almost doubted they had anything to be grateful for.

But the motto on the sampler served as a reminder and turned their thoughts to the greatness and goodness of God and his gifts of love, home, friends, family, beauty and countless other blessings, which made life worth living.

Many years ago Benjamin Disraeli, then Prime Minister of England, remarked that "gratitude is a rare virtue." With this we must agree for in too many of our lives the grace of gratitude is almost a lost art. How we need to bring our spirit of thanksgiving down from the "attic" of our lives, "dust it off" and once again make it an integral part of our relationship to God. For it is this sense of gratitude that comes from the recognition of God's great love for us and his goodness to us that gives meaning and wholeness to life.

Special Observance

To be thankful in all things is not easy—it is an attitude of heart and mind that must be nurtured and cultivated daily in an atmosphere of prayer and meditation. As our thanksgivings rise to God we can come to know the peace of mind and soul that we all so earnestly seek.

Let us each begin today to cultivate the grace of a thankful heart. It will add the "right touch" to our lives.

During the thanksgiving season Evangelical and Reformed churchwomen will again observe the Thank Offering Ingathering Service. This will be a very special observance for in most instances it will be the highlight of the twentieth anniversary year of the Women's Guild Thank Offering. The service for 1961 was written by Mrs. Myrtle Rutz, Highland, Ill. She has used as her theme "A Witnessing Thanksgiving" and the service challenges us to witness our thanksgiving with our time, our talents and our material possessions, so that we may share in the building of God's kingdom of love and brotherhood. The Thank Offering story of the Women's Guild began in 1941 and during these twenty years countless persons have learned the joy of grateful giving as they regularly acknowledged the gracious gifts of a loving Father through a thank offering of their prayers and their substance. The total giving has grown from $68,561 in 1941 to more than $258,000 in 1960, and our twentieth year should show even greater growth.

Copies of the service "A Witnessing Thanksgiving" may be obtained from the Women's Guild, 2969 West 25th Street, Cleveland 13, Ohio. The price is 5 cents apiece; twenty-five for 75 cents; fifty for $1.00.

Perfect Gift

All of the Thank Offering is used for denominational and interdenominational projects and helps support more than one hundred special needs at home and abroad.

This prayer-poem gives expression to the philosophy of the Thank Offering as it has evolved in these twenty years. May this be the spirit with which we offer our gifts of love and gratitude to God, "the Giver of every good and perfect gift."

Grateful Heart

O Thou, whose hand is open wide
To me and mine each day,
Teach us the secret of Thy love
To share upon life's way.
Because Thou givest us so much
From out Thy bounteous store,
Teach us to give to others, that
All men may love Thee more.

A cup of water or a loaf
A sheltering roof above,
A listening ear, a healing hand,
Bespeak to men Thy love.
O help us now to open wide
The doorways of our hearts,
Bid others enter in, and find
The strength Thy love imparts.

Teach us to live above the storms
Of selfishness and greed,
To teach our children how to care
And serve each other's need;
To give without reserve a part
Of all we have and are,
To share the knowledge of Thy love
With all men, near and far.

Eloise Roth Rhodes
1960 Annual Stewardship Project

Florence (Mrs. Martin) Burger of Jamestown, Mo., is national spiritual life chairman of the E and R Women's Guild.

Copies of the service "A Witnessing Thanksgiving" may be obtained from the Women's Guild, 2969 West 25th St., Cleveland 13, Ohio. Price, 5 cents each; 25 for 75 cents; 50 for $1.00.

Church young people present "Mikado"

TAKE A GROUP of church young people who are "fired up" on the idea of doing an appropriate musical play or operetta, give them a worthy cause, a qualified choir director and a dramatic coach—and you're likely to have a successful and creative church project.

This is what happened in Des Moines, Iowa, where "The Mikado" *(see cover)*, Gilbert and Sullivan's lively, popular operetta, was presented recently by a cast of twenty-five youngsters 17 to 21 years old. All high-school seniors or college students, the young actors represented several churches—Congregational Christian, Presbyterian, Methodist, Disciples, Unitarian, Lutheran and Christian Science.

The operetta was presented on four nights, Tuesday through Friday, at a different church each night. Youth groups at the four host churches shared a $500 net profit prorated on the basis of the number of tickets sold.

But far greater gains were of the intangible variety: the satisfaction of aiding a worthy cause, the sheer fun of acting and singing, the launching of new friendships, the satisfying rewards of hard work in a creative field. To John Dexter and Sue Caswell, musical and dramatic directors of this venture, the strength of its success was that the whole impetus came from the young people.

Steam for "The Mikado" had been generated by two previous productions, both at Plymouth Congregational Church of which the Rev. Dr. James W. Lenhart is minister. The youth choir presented "Trial by Jury," another Gilbert and Sullivan operetta, a year ago last spring. It caught the fancy of the youthful participants.

They were definitely "sold" on Gilbert and Sullivan. From then on it was their ball—and they carried it persistently and avidly. "H.M.S. Pinafore" was next. Presented in the summer of 1960, "Pinafore" earned enough to buy handbells for the newly formed Plymouth handbell choir.

Caught up in a contagious whirl of enthusiasm, Mr. Dexter and Mrs. Caswell found themselves agreeing to direct "The Mikado" this past summer. Two-hour rehearsal sessions five nights a week (with extra workouts for the principals on Saturday) were crowded into a three-week period. Since the majority of the cast had daytime summer jobs, rehearsals were held at night.

The difficulty of building a single set that would fit four different church facilities led the group to present "The Mikado" without benefit of a formal stage and curtain—"in the round." Morley Smith, senior in stage designing at Carnegie Institute of Technology and a consultant for the operetta, assisted Mrs. Caswell in designing a three-level platform at heights of 6, 8 and 16 inches, representing a terraced garden.

Focal Point

Central focal point of the set was a tree decorated with hundreds of paper blossoms made from pink facial tissue. "When they were not on stage," Mrs. Caswell explained, "the cast studied their lines and made flowers."

Each church had to be scouted for the best actors' entrances and exits; singers had to be moved around so as not to obstruct the audience's view from any side. The chorus was divided into quartets so that the audience could see around them.

Several things went wrong, of course. Lights went out during a crucial technical rehearsal as the result of a storm and there were lighting difficulties at two of the churches during performances. But these problems were overcome and the performances were uniformly smooth and expertly timed.

Several community organizations and business firms contributed materials and labor to the success of the venture. As a result, production expenses were held down to $104. The twenty-five actors doubled as production crew, six serving as crew heads for costumes, properties, lights, building and painting, business management and publicity.

JANE BOULWARE

Miss Boulware is a staff member of the *Des Moines Register and Tribune*. Photo by Darel Hein courtesy of the *Register and Tribune*.

Norman Hansen played a leading role in "Mikado" produced by young people.

Experienced adults were asked to serve as "workshop consultants" in these fields. "Everyone in the cast learned to push a broom as well as sing," Mrs. Caswell reported. "There were no prima donnas and no discipline problems."

What about 1962? The young people have already made their selection of "The Pirates of Penzance." It will be given at one location, probably on five nights. Experience has taught them it is too cumbersome and time-consuming to move from one church to another.

Interested in a creative young people's program for your church? The Des Moines project shows what interest, enthusiasm and fellowship can be developed when young people are challenged with a fruitful idea and are encouraged to express their youthful energies and idealism in a worthwhile ecumenical endeavor.

REFORMATION

SUNDAY

OCTOBER 29

a positive protestantism

TRUMAN B. DOUGLASS

A good many thoughtful and competent observers of American life have fallen into the practice of speaking of our time as a "post-Protestant era." What can be meant by such a phrase?

It can scarcely refer to waning institutional strength. From a statistical standpoint, Protestantism shows signs of extraordinary health and vigor. About 35 per cent of all Americans belong to Protestant churches. At the time when the Constitution of the United States was adopted only about 5 per cent of the population belonged to religious bodies of any sort. While the proportion of Roman Catholics has been gaining rather steadily there is no possibility that they will outnumber Protestants within the foreseeable future.

Protestant Vitality

Financial contributions to the Protestant denominations will exceed three billion dollars in 1961. New Protestant churches are being built at the rate of about 10,000 per year. There are more than 500 colleges and universities related to Protestant churches.

The list of external evidences of Protestant vitality could be extended almost indefinitely. Yet there are many competent students who believe that Protestantism is a waning force in American life and that the period of its effective influence is so far gone that we can properly refer to the present time as a "post-Protestant era." Certainly it is not necessary to have a very profound knowledge of history in order to understand that it is possible for the power and vigor of a religious movement to dwindle and disappear while externally it shows many signs of institutional and statistical strength.

The true force of a religious movement must always be measured by its power to grip men's minds and imaginations and to influence their conduct and their style of life. There are many who believe that Protestantism, instead of exerting a pervasive and decisive influence upon our culture has in fact been influenced and in a sense been taken captive by our culture. The great danger of Protestantism seems to lie in its tendency to accept and bless the values of our present society—the values of "the American way of life" or of "Western civilization"—without bringing them under the criticism and judgment of an independent mind whose standards have been formed by the Christian gospel.

What are the conditions of a renewal of Protestant vitality, so that the years ahead will be not a post-Protestant era but an age in which the inherent strengths and society-changing convictions of Protestantism may be realized? What is the hope that these conditions of renewed vitality will be met?

1. First, it is a sign of vigor that Protestantism tends to be uneasy about its own outward successes. There is a deep-seated conviction that the Reformation was not an event that was finished in the sixteenth century but that it is a continuing responsibility of the church. Therefore, the church cannot be satisfied with any so-called achievement.

The church has never had any guarantee that if it were true to its faith it would always be prosperous and strong. Conversely, the church has never had any assurance that if it were prosperous and strong this would be proof that it had been faithful to its God. The fact of the Cross suggests a different type of economy. A quantitatively expanding church may be a qualitatively shallow and superficial church, full of busyness and a certain kind of efficiency but empty of its Lord.

On the other hand, Protestantism's misgivings and guilt feelings about its own successes may sometimes result in misjudging its responsibilities. For example, many ministers find themselves disturbed in these days when the church is popular because people come to church for what they regard as the wrong reasons—following the crowd, gaining social approval or seeking some spiritual "secret of success."

"Right Reasons"

When, however, ministers become oversensitive about people who come to church for "wrong reasons" they may miss the opportunity to turn these wrong reasons to right reasons after the people arrive at the church. And what about the people who come for the right reasons? I believe the most embarrassing event that could befall some of our churches would be a sudden influx of people drawn to them for the right reasons. What many of our churches have to offer would simply not satisfy men and women drawn to them for religious reasons that are real and profound.

There is in Protestantism today a deep uneasiness about this situation, a desire to test its life not by the standards of institutional success but by the standards of the gospel. This is the inner dynamic that generated the movement known as the Reformation. I regard it as one of the most important signs of health and of promise for the future. It indicates a recognition that Reformation is a continuing responsibility and task of the church.

2. Second, there is hope in the growing recognition that the Christian faith and its application to the life of the world demand an active and competent intellectual effort. One of the forms of Christian discipleship is a willingness to think.

There are other qualities than the ability to think that are obviously need-

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Dr. Douglass is executive vice president of the CC Board of Home Missions and executive vice-president-elect of the Board for Homeland Ministries of the United Church of Christ. Photo by Three Lions, New York City.

ed in the life of the church: devoutness, simplicity and fidelity. But in some connections there is no substitute for conscientious and competent cerebration. Competent thought—about ends to be served by organizations and programs—is one of the scarcest commodities in the world. Church organizations have been known to operate for years without indulging in anything that can properly be called "thought."

First Obligation

I hold that the primary task of church leaders in these days is to think about objectives, purposes, ends. Their first obligation is to put forth the hard intellectual effort necessary to relate the church's gospel to the actual human situations of our time. If they are unable, or unwilling, or too indolent to do this they are virtually useless so far as the contemporary needs of the church are concerned.

It is a hopeful fact of Protestantism that this fundamental intellectual effort is being increasingly encouraged and required. Many congregations are now sponsoring adult study groups that devote themselves to the serious study of the Bible, of theology and of the purposes of the Christian mission in the world.

I know of one congregation that requires of every candidate for membership that he complete five courses of study: Christian doctrine, Christian ethics, the nature of the church, the Old Testament and the New Testament. Each of these courses is of eight weeks duration.

This intellectual ferment and these evidences of a return to a responsible use of the mind in the service of religion are evidences of renewed vitality in Protestantism.

3. A third encouraging sign in Protestantism is a new emphasis upon the work and responsibility of the laity. This is another area in which we are striving to be true to the Reformation.

The Reformation was a highly complex movement. It had sources in the economic and political life of the time as well as in religious developments. But one of its major purposes was the attempt to restore the church to its laity. The Bible was translated from the ancient tongues, which only a few scholars could understand, into contemporary language. The church service was rescued from a dead language and given back to the people in living speech. The notion that the church belonged in a special way to the clergy was supplanted by the understanding that the church is the whole people of God, with no distinction between clergy and laity in their responsibility to God and their obligation to live a life of truth and holiness.

This understanding of the relationship of the clergy and laity is beginning once again to take possession of our Protestant church life. There is a realization that the task of the minister is not to be the "religious person" of the community in behalf of the laity, but rather to lead the laity in the fulfillment of their own calling as ministers of God's goodness and grace to the whole world. There is understanding also that the church's best access to the service of the world is through the laity, who are already "in the world" in their daily labor and associations.

World Mission

4. A fourth dimension in the church's understanding of itself is disclosed, and a new source of power made available, when the church learns to think of itself in terms of mission.

Protestants in many places are beginning to realize in a new way that the church's very existence depends on an act of commissioning—on the fact that it came into history as a community under orders—sent—told to go into all the world on an errand. If it does not live and carry on all its work under this sense of being commissioned it is not the church.

Bishop Stephen Neill, veteran ecumenical leader, says there are few churches that it would be safe to describe as "missionary-hearted."

"This," he says, "is not simply a question of the number of missionary sermons preached or the number of dollars raised for the missionary budget. It goes far deeper than that. A church is missionary-hearted only if it lives daily and hourly in the conviction that world-wide witness is that very thing for which the church exists. . . . A church is a missionary church only if every single part of its life and its organization is related to this principle."

Does this seem an extreme statement—that world-wide witness is precisely that for which the church exists? Well, for what else does it exist if not for that?

If we were to believe this principle we should find it having a revolutionary effect on our church life at many points. For example, it would change some of our standards for judging what is a "strong" and "effective" church. I think of a church that proudly boasts that it is the largest church of its denomination in the United States. That church has not sent a single person into the ministry or into missionary service in thirty years. How really "strong" is such a church? Or consider the belief current in our denomination that a kind

(Continued on page 22)

This striking statue of Martin Luther, the great reformer, stands in Worms, Germany, scene of famous Diet of Worms. Around him are statues of supporters.

RUSSELL HENRY STAFFORD

Let's get on with the work of the church

Dr. Stafford

THE FIRST little church I went to after seminary was housed in a building little better than a shack, perched on stilts on a lot at the edge of a modest new suburb. My best helper there was our pianist, a crisp little matron who lived without visible fatigue on a thirteen-day work schedule every week. She taught school full time for five days. She spent seven days efficiently running her household, managing an amiably eccentric husband and bringing up a fine family. And she put in the thirteenth day of her week on church work, at full speed and in high spirits.

Good Advice

She gave me an apt nickname. As the fateful hour of Sunday morning service drew near, she would be sitting on the platform running through the hymns I had chosen and sympathetically sharing my vigil with one eye, while I stood near the vestibule windows looking upstreet for signs of a congregation. She said she felt like Bluebeard's wife calling out to her sister in the tower on the lookout for rescuers: "Sister Anne, Sister Anne, do you see anyone coming?" So she called me Sister Anne.

She also gave me a gem of down-to-earth advice, which has been stirring in my mind ever since. I gladly share its gleam with ministers who are as young now as I was then. In our very first talk she said abruptly, but with a twinkle: "I hope you'll leave the by-laws alone and get right down to business and on with the work."

In some bewilderment, for I had not yet gone far enough to have thought about the by-laws, I asked her what she meant. "Well," she replied, "every young minister we've had so far, and we've had plenty, has started by revising the by-laws, and then has stopped right there. Nothing much has happened afterward. What's the use of by-laws by themselves? We want you to start hustling, finding the people and bringing them in, setting up an interesting program, making this place hum. You'd better read the by-laws so as not to go and give some troublemaker a handle for faultfinding. But don't bring them up, and go as far as you like beyond them. Then, when you leave, we can rustle around and write a description of all that is going on, as a fresh set of rules for the next young man. But that comes last, not first."

Rather dubiously, since I too was inclined the other way, I took her advice. And it worked like a charm—so well, in fact, that I have been following it ever since. One old church, which I later served for four years, was still anchored in the Eighteen Fifties; another, which I served for eighteen years, was anchored back in the Sixteen Sixties. In both cases it was not until the last year that anything was said about the by-laws. Meanwhile, although we kept to the letter of the ancient parchments, the congregation and I embroidered all sorts of novel modern illuminations in the broad margins. And as the date of my departure drew near we were all of one mind for incorporating these embroideries into a factual redraft of the basic document, so that we ended with an up-to-date set of rules subject to further change without protest as changed circumstances might in due course require.

I have thought many times of my practical pianist's salty counsel during the twenty years or so of discussion, debate and not infrequent dispute that have preceded the merging of two kindred streams into the wider river of the United Church of Christ.

New Rules

In an action of such size and consequence it was doubtless necessary that we should work through to a new set of rules by common consent before we started full-scale joint operations. But it does seem to me that we have made an inordinate fuss about it. On the Congregational side, at least, and perhaps on both, we have wasted too much breath in hot-air controversies of the scissors versus shears type. On that side, and perhaps on both, the honorary degree of Sacred Principle has sometimes been illicitly conferred on secondary items of mere habitual procedure.

At a period of public peril and private tension without precedent in history, when the earth and all the inhabitants thereof have been more acutely in need than ever before of the reviving and sustaining power of God's word in Christ, we have actually obtruded argument about mechanical details of organization upon the sacred pulpit, so that the hungry sheep looked up and were not fed.

All that, thank God, is now past history. It has bequeathed us two precious legacies, however. First, we have a clear,

(Continued on page 31)

Dr. Stafford is president emeritus of The Hartford Seminary Foundation and is currently (1958-1962) the moderator of the International Congregational Council. He was minister of the Old South Church in Boston 1927-1945 and president of the American Board 1940-1950. Photo by Burian-Moss, Hartford, Conn.

A Meditation

Healing the Breach

DALE M. HECKMAN

God, have you created a brand of people unable to know your love? What shall we, who have tasted of forgiveness and renewal, do about "them"—our enemies?

"God is love" is inscribed on many altars and church walls. It appears in plain Russian on a church wall deep inside the U.S.S.R. But as always when it concerns a current enemy, one wonders: "Can a Soviet citizen really believe that and live? Aren't his thoughts controlled beyond retrieving by some diabolical influence?" One asks the same question about people much closer to home than the Soviets . . . those neighbors of quite a different class, perhaps, or the vandal from across the tracks. "Can such people ever really know what love means?"

World's Hurts

The Christian's calling is not simple, but I believe it can be simply summarized: To love God's world so genuinely that what hurts it hurts me also. And, sharing some of its hurts, I must help heal some of its wounds. The hurts of the world include the wound between me and my enemy, between me and those "impossible" neighbors. This I am now summoned to try to heal.

O God, forgive my presumption that I can do this on my own power. Only because you have accepted me despite myself, only because of Christ, can I bear to give up "goodness" and start loving in earnest.

Before I can go about the job of loving or of reconciling, I must simply recognize that every "other" is actually a person or, as Martin Buber puts it, a "Thou." He is human quite as much as I am human; he is a pilgrim and a beggar on the earth quite as much as I.

For a long time before we saw that Russian church and its inscription about God's love, the Apostle's words had fermented in us: "God . . . gave us the ministry of reconciliation." J. B. Phillips translates it, ". . . he has made us agents of the reconciliation." Sheer presumption, some would say. But to the Communion of the Sent, to the church, it is *the* manifest task. What other community among men dares take the initiative of reconciling all of us strugglers? What other community feels impelled by a divine urgency, a sacred covenant, to risk itself for this?

Church Assignment

Could a nation step out of its nationhood for a while and say to another nation: "We're really at your service now to patch things up, despite our own interests"? Could even a solitary person do this toward another solitary person on his own initiative? No, it is the assignment of the church alone, "God's International," stretched across the frontiers of nations, races and other back-yard fences. For where the church is, it can at least see in the current enemy a "Thou."

This became plain to us as we studied the people of one Russian congregation who crowded into the worship service on a hot midsummer evening. We went to meet such fellow "agents" of the reconciliation as we might find on the other side of the fence. A group crowded around the open doorway. They had made way for us, recognizing a couple of foreign visitors and bidding us come in. Inside, a matronly woman insisted that we take her seat on the back bench. Many others took turns standing, as we later did too. Another woman whispered to me the gist of the three lay sermons in her own simpler Russian. And then the voices of the choir, mostly young adults, lifted us onto their own mountain of Christian praise. Strong, persistent, their worship continued in corporate prayers.

I wanted to paraphrase Isaiah. "The Russians are men and not gods . . ." but put it out of my mind. These were ordinary men, with ordinary faults but an extraordinary hope. Nearly separated by language, interest, news-slant and suspicion, we yet knew one another in Christ.

How wonderful are your works! Through the work and self-giving of One, you have created a family still able to commune and care together about the world, right through the fences of men!

Human Beings

After the service the elders talked with us for an hour. Gnarled hands shook ours, lined faces searched ours, warm hearts responded to ours. I recalled the ICBM's poised outside my home town, ready to be launched against these folk, but said nothing. "The Egyptians are men and not gods." I knew my Biblical analogy was poor. For Isaiah had been urging his people not to expect salvation from the Egyptians. And we Americans are in no danger of expecting salvation from Russians!

Still, Isaiah's insistence that those Egyptians were after all quite human with weaknesses and strengths seemed a good observation here too. How easily we accept the doctrine that such people can be made automatons! How at a distance they can be portrayed as an obedient mass of Red ants! How a party's faith has convinced us that it molds them all into masters of deceit. A little while ago the line went out: "The only good Jap is a dead Jap." Or was it Indians—or Germans? How unreal, to look upon men either as saviors or as demons! In each, one confronts a "Thou," not an "It."

But how about the real enemy, the hardened, average brainwashed obedient citizen who bows at a pagan altar —or certain nearby neighbors who are not Christian?

Not only does one discover this with fellow Christians among the enemy. It shows up among others, just as in our own land. My thoughts went back to the border crossing: the youth in uniform, fine blond whiskers and timid eyes, returned our passports promising it wouldn't rain like this when we came to his own home region; the interpreter with rolled-up shirt sleeves, whose chess game awaited, laughed at his language

(Continued on page 34)

Mr. Heckman, an E and R clergyman, is campus minister for the United Campus Christian Fellowship at Colorado State College in Greeley.

A church designed for today's mobile families

GERSON S. ENGELMANN

NEW COMMUNITIES are springing up by the thousands on the American scene in the form of housing projects and planned villages adjacent to the larger population centers of our country. The millions of people who live in these areas need to be churched. They are the new pioneers of our country and they are honestly and sincerely desirous that their children shall enjoy the full life. It does not take a great deal of argument to convince them that religion has a very important part to play in the life they are seeking.

Transient Families

Since these people are so mobile, they are often designated "The Transients." The frequent moves they are required to make are the price that a highly developed technological society exacts in order to function on the level of highest efficiency. These highly educated young people are constantly being moved about by industry to the places where their skills are most needed. When they move, they gravitate to these newly established communities on the outskirts of our large industrial cities.

In his book *The Organization Man*, William S. Whyte Jr. used a very apt simile to describe these young transient families. They are very much like certain bushes described in an advertisement. The buyer will not have much difficulty in growing them in any soil because they are so developed that they have many shallow surface roots. This has been accomplished by transplanting them several times in the very early period of their growth. Thus they grow quickly when transplanted and adapt readily to new soil.

Since the transients are not bound by convention, they take to new ways of doing things. They find they are quickly accepted and it does not take them long to become a part of the new situation. These very factors, however, present a whole series of new problems. One of these is that they naturally lack a sense of permanency. When asked to join the church, they quite often reply: "We do not know whether we should join the church here since we are so temporary. It will not be very long until we will have to move again." The reply to this is obvious. This is the very reason why they should immediately become a part of the community and its institutions. They need to develop the quick roots that will give them sustenance of relationship with others. The very fact that they are so temporary means that it is all the more imperative for them to belong to a church. This will give them and their children a psychological and spiritual security, which they so sorely need.

Frequent transfers present problems for all members of the family. Often the children will remark: "We are going to move." When the parents are asked about it, they simply say: "Oh, we are not going to move just yet; the children probably heard us say something about when we move." In one of our schools the teacher and the school psychologist called the parents of one second-grader in for an interview. The teacher had discovered the reason why the child was not doing as well as she was capable of doing. She was bothered by the "For Sale" sign in front of her house. Mother also insisted that her playthings should be put away all the time so that the house would present the best possible appearance to any potential buyer. When the sign was removed and the house was sold with less fanfare, the daughter's work at school improved.

Dr. Engelmann *(above)*, an E and R clergyman, is minister of Faith United Protestant Church, Park Forest, Ill. Photos by courtesy of the church.

This is an article in the *Herald* series on the interdenominational home-mission theme, "Churches for new times."

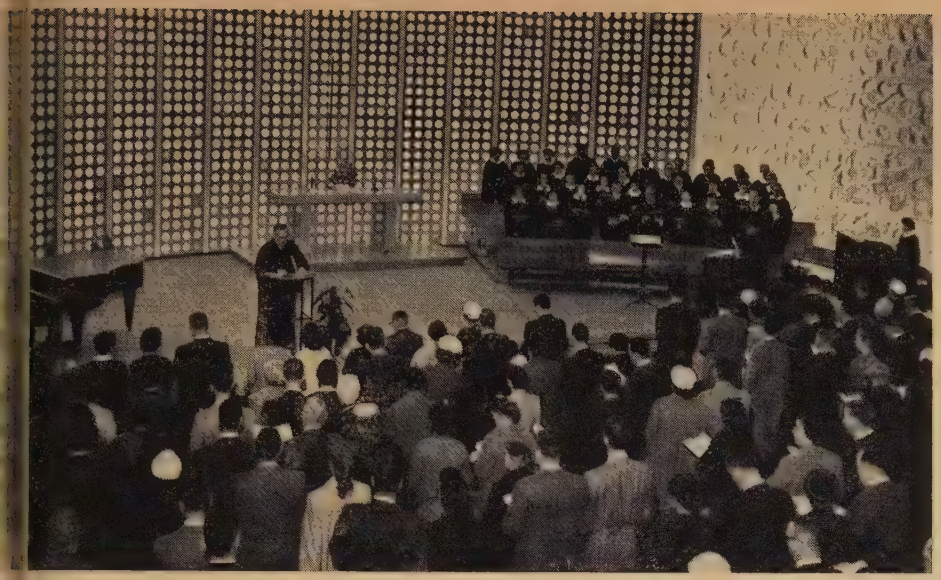
A transient population presents problems for the institutions and organizations of the community as well. The new suburban churches need to contact people immediately upon their arrival in the community, if they are to enlist the newcomer's interest.

Church Membership

Studies show that the sooner new people are contacted the more inclined they are to unite with the church. They are lonely in a strange town and they are eager to become active in the first organization that invites them. The church must secure their allegiance before they have become completely immersed in the myriad organizations that sprout like mushrooms in these communities.

Evangelism must therefore be a continuous program; it cannot be done sporadically or just at several definite periods of the year. If the people who are constantly moving in and out of the new communities are left to wait for the churches' convenience to determine when and how they shall be brought into the membership, they may never come in. Consequently, new members should be received with frequent regularity. It must be taken for granted that their stay in the community is limited, so they must be brought into church membership as soon as they are willing to join.

Perhaps we can make some of these problems and their practical solution clearer if we use the specific illustration of a community that is trying to deal with them. Park Forest, Ill., is a planned community that is just a little more than 10 years of age. According to advance planning, the community was to be served by a limited number of churches. Most of the Protestants of the community chose to be a part of United Protestant churches. There are now four of these spatially located to serve the entire village, which now has more than 30,000 inhabitants. Faith United Protestant



Congregational participation is an important part of the Sunday morning service at Faith United Protestant Church, Park Forest, Ill., now in its tenth year.

Church of the Month

Church, the first of these four Park Forest churches, is assigned to serve the largest area. It observed its tenth anniversary on June 4. Approximately 1,800 people are now members but more than 5,800 have joined this church in its ten years of existence. Four thousand people have come into membership and gone. At the present time 425 members must be added each year just to keep the congregation at the present level. To do this task, a very carefully prepared and executed plan of community contact and evangelism is constantly carried forward.

Chaplain's Visit

Within a week or two after it moves into the community, a new family is visited by the community chaplain. He is an ordained minister employed by the four United Protestant churches. Faith Church carries 60 per cent of the cost of the chaplain's office, since it is responsible for the largest area and receives the greatest portion of the chaplain's services. If a new family lives in the parish of Faith Church, they are told by the chaplain about Faith's program and urged to attend this particular church, provided they are Protestants. Each week the chaplain turns over to the churches information regarding his calls and then the individual church plan is set in motion.

The new family is immediately placed on the mailing list of the church and for the first three months receives all the general mailings, including printed copies of the minister's sermons and the Sunday bulletin. A volunteer telephones from the church office explaining the program and inviting the new family to come to the worship services on the following Sunday.

A church member-family living near the newcomers is requested to call on them and bring them to a service, if they can. A very large group of laymen is organized into a calling group to make calls for membership, and they visit all who respond to the church's overtures. These callers report to their committee chairman on Monday and Friday evenings at the church office. If a family registers children in the Sunday church school, it receives a call from the minister of Christian education the following week and he, too, discusses membership with them. His call is followed by a lay caller if the family shows any interest.

All pertinent information accumulated during the numerous calls is duly recorded on cards in the church office in the prospect file. It is a cumulative information file on all Protestants in our area, and cards are not removed until the family joins our congregation or moves away. These records are invaluable to the success of our membership program.

New members are received one Sunday each month, and these persons are required to attend a membership meeting on the Friday night preceding the Sunday on which they join. The minister, who in previous pastorates always had four or five sessions for new members, found this was utterly impossible in a community of transient people. Two-thirds of the men are engaged in occupations that require travel, and four out of every five families have a child or children under 3 years of age. The one-session meeting has been given a tremendous amount of thought and effort by a group of dedicated laymen and it is a very effective orientation meeting.

A survey conducted by the Chicago Church Federation several years ago indicated that 40 per cent of the people attending this church each Sunday morning were not members. To learn who the visitors were a plan of every Sunday registration was adopted. Now, the cards that are signed and deposited in the offering plates give the church its most productive source of prospective-member information.

Hearty Welcome

The first time a family attends church it receives a personal note from the minister. Other letters follow from the chairman of the board of elders and from the board of church relations, if continued attendance is shown. The calling committee checks to see if the visitors are ready to discuss membership. Designated greeters seek to make the newcomers welcome each Sunday morning. Every effort is made to give the church a friendly and attractive atmosphere so that people will want to return.

The problems of the new churches that must attract our mobile Americans are endless, and they are changing from day to day. Actually, the plan that is being used by our church today is very different from what it was ten years ago and we expect that it will change many times in the years that are ahead. The most important thing is for the church to be ever alert and self-critical, seeking ever to improve its methods of penetration and outreach into the community it must serve.

A promising breakthrough in Christia

A YEAR AGO last spring First Congregational Church of Greenfield, Mass., took one of the most adventurous steps of its 206-year history. Persuaded that Protestant religious education is a spectacular flop, the five-hundred-member congregation endorsed a boldly unconventional parish plan that has been alternately admired and assailed by observers but has already commended itself during the year to the congregation as a promising breakthrough in Christian education.

The Greenfield Plan involves reassessment of the entire structure of parish life and organization, with special emphasis on staff relationships and educational methods. Its chief features can be called: (1) the staff plan, (2) the term plan, (3) the class plan and (4) the curriculum plan. These, with an administrative plan that is not relevant to this article, constitute the "new look" at Greenfield's First Church.

Ministerial Manpower

1. *The staff plan.* The staff plan developed out of a realization that an assistant minister's lot is not a happy one. Committed to a two-minister staff, the church members surmised that second place on the masthead and the lack of preaching opportunities might encourage a capable minister to use the church merely as a steppingstone to greener fields. The congregation also faced the fact that while a specialist in religious education would undoubtedly strengthen the church's educational ministry, such a narrow range of responsibility for one of the ministers might not result in the best use of ministerial manpower.

Always in the minds of the congregation was the firm intention that the church's educational ministry should have priority and that staff arrangements should develop better Christian education. A study of the parish ministers' responsibilities disclosed four principal areas of work: (a) preaching and worship, (b) pastoral care, (c) education and (d) administration. Noting that the educational responsibilities of the minister had customarily been delegated for the most part to lay teachers in the church school, and prodded by a minister who has always felt that the minister should not be deprived of teaching the church's children, the congregation quickly responded to the suggestion that most of the teaching be done by the ministers provided that the four areas of work outlined above were equitably allocated between the two.

Having recognized that preaching opportunity should be given to an able minister, and realizing that if teaching were to become a pastoral responsibility it would have to be shared by the two ministers, the congregation set about formulating the staff plan.

Shared Duties

Instead of calling an assistant minister or a director of religious education, the church decided to seek a co-minister. They agreed that the two ministers, who were quickly designated "A" and "B" (a terminology that is still in use), would share equally in the preaching and teaching duties of the church with one co-minister assuming primary responsibility for pastoral services and the other being in charge of all parish administration.

Under the staff plan finally adopted, each co-minister preaches on twenty-six Sundays during the year. For eighteen weeks each teaches the high-school class, the combined seventh- and eighth-grade class and the combined fifth- and sixth-grade group. In addition, co-minister "A" is responsible for three six-session adult classes annually; general parish management and administration; supervision of all boards and committees; planning and supervision of all special events and projects; supervision of church-school staff (pre-school through grade four); and all church and pastoral services from mid-June through July. Co-minister "B" is responsible for the youth group, general parish calling and pastoral services as well as all church and pastoral services from August through mid-September.

These staff arrangements give the church an administrative head in the context of a cooperative ministry by clearly delineating areas of ministerial responsibility. They also provide ample study and vacation time for each minister during the summer months with no lack of pastoral leadership at any time. Once the plan had been devised, its practical implementation became the next consideration.

Term Plan

2. *The term plan.* After considering many possible ways of scheduling the work of the co-pastorate, the church members adopted the term plan as the most promising. The church year was divided into six terms of six weeks each and two summer terms of seven weeks each. The weeks of Christmas Sunday and Easter were not included.

The term plan provided that co-minister "A" is in the pulpit while co-minister "B" teaches in the classroom and that responsibilities are reversed in each succeeding term. During each summer term one man is free of parish responsibilities for seven weeks, four of which are intended as vacation time with the remainder to be used for study and planning. One minister is responsible for Christmas Sunday preaching and the other for Easter, with no classes scheduled either week.

3. *The class plan.* Underlying the Greenfield Plan is the firm conviction of the incumbent minister, assented to by the congregation, that serious and fruitful Christian education demands teaching ministers.

Though the Greenfield Plan was conceived independently of Prof. Wesner Fallaw's stimulating thinking, an awareness of his general point of view en-

DONALD J. MACCALLUM

Mr. Maccallum is co-minister of First Congregational Church in Greenfield, Mass. Photo by Orlando from Three Lions, New York.

ducation!*

couraged the church to pursue its ideas in spite of their unconventional direction. Two facts were clear from the start. The co-ministers could not teach all the church's children and most of those classes they could teach would have to meet on weekdays. This fact offered the possibility of correcting one of the most serious deficiencies of Protestant Christian nurture—the failure of children to attend Sunday morning worship services.

Fifth grade was selected as the level at which the children of the church would begin to receive their instruction from the ministers. Grades five and six were combined into one class meeting on Tuesday evenings at 6 o'clock.

Adult Courses

Grades seven and eight were also combined, meeting Monday evenings at 6 o'clock. The ninth grade was scheduled by itself Monday evenings at 7 o'clock. The high-school class (grades 10 through 12) meets during the second worship service Sunday morning at 11:00. Adult courses are scheduled for six consecutive Sunday evenings three times a year. Thus the pastors' entire teaching schedule involves only Sunday, Monday and Tuesday appointments.

One well-equipped classroom furnished with tablet chairs accommodates all classes quite satisfactorily and allows, incidentally, maximal use of minimal space. All children below the fifth-grade level continue their customary Sunday morning church-school program of graded classes with lay teachers.

4. *The curriculum plan.* The details of the curriculum are necessarily tentative and will no doubt be considerably modified by experience. The basic structure of the curriculum is less flexible, however. The aim of the pastors' teaching is to instruct children and young people in the Christian faith. Without apology, therefore, the curriculum emphasizes content.

The fifth- and sixth-grade curriculum is a two-year cycle designed to give the children a broad familiarity with the Bible. The only textbook is *Bible Readings for Boys and Girls*, a Revised Standard Version abridgment. One year of the cycle is devoted to Old Testament, the other year to New Testament studies.

The seventh- and eighth-grade curriculum is also a two-year cycle. During the first half of the first year the young people study the story of Jesus; the second half, the story of the early church. The second year is divided between the story of Paul and later church history. Textbooks, in addition to the Bible, are Harry Emerson Fosdick's *Jesus of Nazareth*, Albert N. Williams' *Paul—the World's First Missionary* and Roland H. Bainton's *Church of Our Fathers*.

Theological Concepts

The ninth grade is considered a preparatory class for church membership in which the studies of the previous years are reviewed and a deeper understanding of the nature of the church and its role in contemporary life is cultivated.

The high-school curriculum is highly unorthodox and experimental. One of the three years is something of a catch-all in which the ministers offer half a dozen six-week courses on such subjects as "Christianity and the arts," "Christian worship," "The gospel in literature," "Suffering and death" and so forth.

In the other two years of the high-school cycle the co-ministers deal with a dozen theological concepts, each of which is explored for six weeks. They draw on a variety of sources—Biblical, historical, literary and liturgical sources. The short-term adult courses, which form part of the total curriculum,

(Continued on page 33)

*Mr. Powers Comments

Boston, Mass.

TO THE CO-EDITORS:

I AM MOST interested in the above article by Donald J. Maccallum. It appears to me that the Greenfield experiment is thoughtfully conceived and I shall follow with interest its progress. I am convinced that the ministers in this church are correct in believing that we need to find new forms of the church's teaching ministry. Perhaps the most commendable part of the entire Greenfield program is the seriousness with which both ministers are taking their own calling to be pastors and teachers.

I want to raise some questions, however, that I believe need to be asked regarding this experiment in the hope that from it may come the kind of new patterns that all of us desire. Mr. Maccallum indicates that Protestant religious education is "a spectacular flop." I'm aware that there are places where this statement is certainly conservative in describing the situation. At the same time, it has been my observation that where ministers are as concerned about the educational ministry of a church as Mr. Maccallum and his co-minister, the Rev. Arthur W. Shaw Jr., appear to be that religious education has in no sense been

(Continued on page 33)

CHRISTIAN PREACHING FROM UNEXPECTED PULPITS

ROBERT NEWMAN

We live in a time of extravagant production of printed materials and audio-visual programing. The Herald, *therefore, devotes occasional space to discriminating guidance for people caught in this barrage of impressions. Robert Newman, who assembles these items, is consultant to the CC Board of Home Missions in the field of religion and culture.*

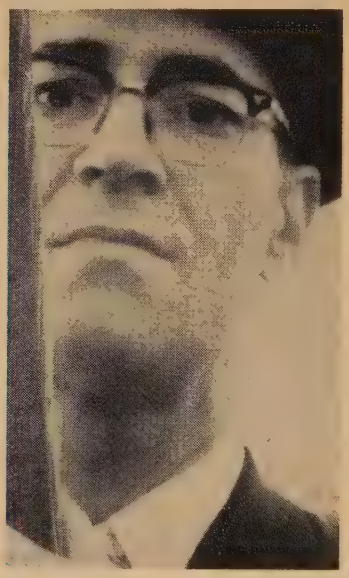
THE CANADIANS

A NEW KIND of Western is making the rounds—one in which Indians and Canadians are the good guys and Americans the villains. This film is not recommended.

"The Canadians," produced by Twentieth Century-Fox, Limited, is one of the products of a new nationalism in Canada, in which the Canadian Government is holding hearings on the content of magazines and examining United States influences in the mass media. It goes by the name of Canadianization, but often means anti-Americanism.

The picture begins with a heroic anthem, "This is Canada—My Canada." The Indians, having massacred Custer at Little Big Horn, then move across the border; they tell a Royal Canadian Mounted Policeman they have come "because we want to live in freedom." "The Queen welcomes you," replies the Mounty. For the rest of the picture the Mounties chase unshaved, punk Americans who are horse thieves and murderers.

The parallels between present-day Canadian newspaper editorials that harp on the United States and the line of this picture make it an unfortunate instance of Canadian political propaganda from a nation of people we have always regarded with affection and trust. R. N.



THE LANGUAGE OF FACES

"THE LANGUAGE OF FACES" is a short (17-minute) 16mm. film made for the American Friends Service Committee by John Korty, a young film maker, as part of the Peace Education Program of the Friends Service Committee.

In the framework of a Quaker march and vigil at the Pentagon, John Korty has captured moments of universal truth and sensitivity. Its message is peace.

Its strength is not in the revulsion to war (lately too great to comprehend) but in the day to day, casual acceptance of war, and our inability to do anything about it.

Here are children singing during H-bomb drills, people inspecting radiation shelters, watching military parades and weapons displays. Here are thousands of Quakers standing vigil at the Pentagon. Their quiet dignity is exceedingly impressive.

Perhaps theirs is not the way to a lasting peace, perhaps it is. But whether you agree with their method or not, this is a film of vigor and effectiveness that is worth any effort to see.

The film can be rented for $3.00 from the American Friends Service Committee, 160 North Fifteenth Street, Philadelphia 2, Pa. R. N.

RINSE ITS MOUTH

New York Times drama critic Howard Taubman asks: "May a man who has lived among men, done a turn in the United States Army and spoken and heard his share of four-letter words remark that he would not mind if the theater rinsed its mouth with soap and water?

"Don't get me wrong," Mr. Taubman says, "I have not joined the bluenose brigade. I am not ready—and hope never to be—for censorship. Although I try to set a good example for the young folks of my acquaintance, I can still rip out one of the blunt old phrases—forgetfully, of course, and under the stress of great provocation, of course. . . .

"No matter how often one hears the plain Anglo-Saxon words in private conversation, they have the power to startle and shock anew when they are spoken in the theater. No matter how assiduously the modern theater has labored to give these words a common currency—and heaven knows, some writers have made the barnyard seem antiseptic by comparison—the old four-letter words refuse to be domesticated. They strike the eardrums and the brain like hot lead. . . .

"Without desiring a return to the genteel tradition, one wearies of the noisome phraseology of the barracks. Without wishing that every phrase or image should survive the scrutiny of hypersensitive censors, one can suggest that four-letter words should be used sparingly, if at all. Otherwise, there will be a dreadful reaction and the theater once again will wallow in the elegant circumlocutions of the Nineties. Aren't things tough enough?"

QUOTABLE QUOTES

THE DESTINY of our Western civilization turns on the issue of our struggle with all that Madison Avenue stands for more than it turns on the issue of our struggle with communism." *Arnold J. Toynbee*

"If Huntley and Brinkley were to wake up black tomorrow they'd be out of work." *Dick Gregory*

"We are spending more on greeting cards than on medical research. We are spending more on jewelry than on basic research. We are spending three times as much on chewing gum as we are on educational scholarships. We are in danger of becoming a nation of happiness seekers building a 'fun culture.'" *Vance Packard*

"If a man seeks greatness, let him forget it and ask for truth and he will find both." *Horace Mann*

"The fear of death, the desire to survive at any cost or price in human degradation, has been the greatest ally of tyranny, past or present." *Sidney Hook*

"It requires a very unusual mind to undertake the analysis of the obvious." *Alfred North Whitehead*

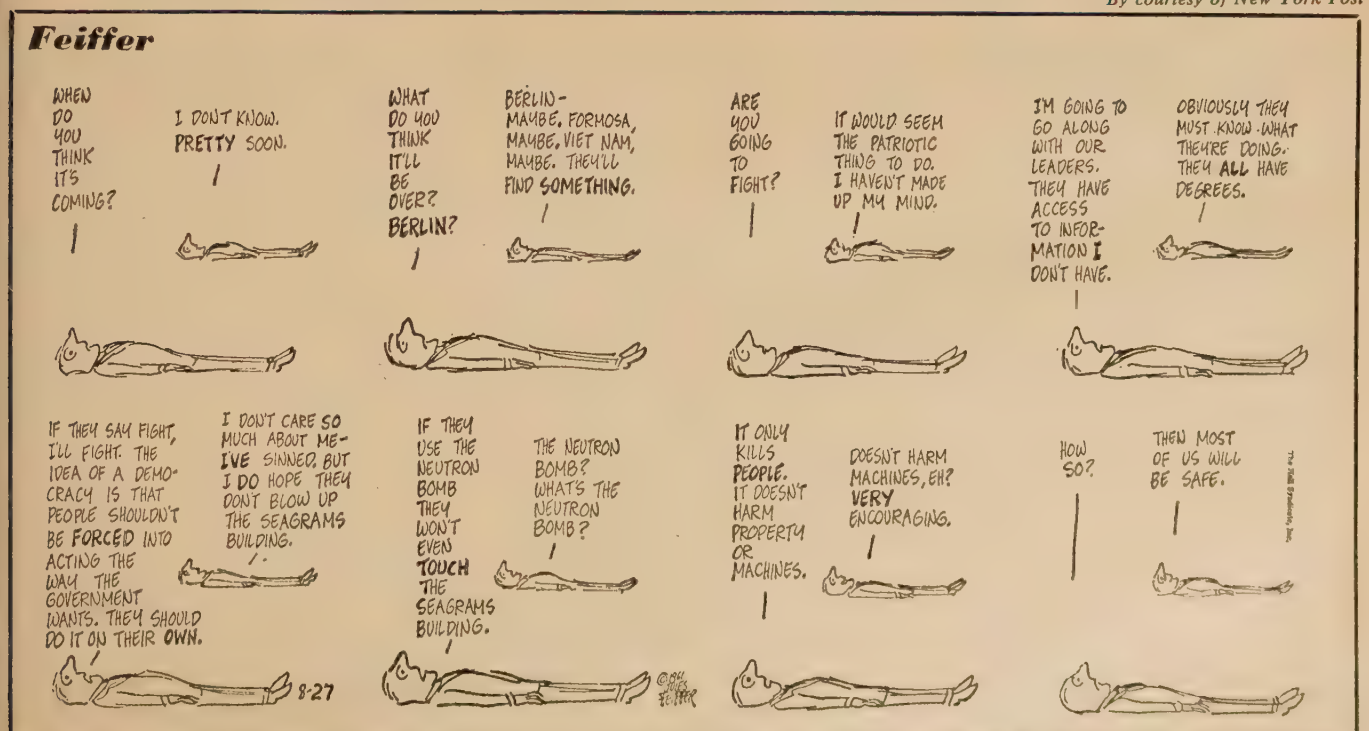
"We are not deceived, we deceive ourselves." *Goethe*

"The cadre of the John Birch Society seems to be formed primarily of wealthy businessmen, retired military officers and little old ladies." *Stanley Mosk*

"Conceit is God's gift to little men." *Bruce Barton*

"We train Negro seminarians to be men of God, but later we allow them to serve only as *Negro* men of God in so-called 'Negro positions.'" *Thomas F. Pettigrew*

By courtesy of New York Post


Feiffer
WHEN DO YOU THINK IT'S COMING?
I DON'T KNOW. PRETTY SOON.
WHAT DO YOU THINK IT'LL BE OVER? BERLIN?
BERLIN - MAYBE. FORMOSA, MAYBE. VIET NAM, MAYBE. THEY'LL FIND SOMETHING.
ARE YOU GOING TO FIGHT?
IT WOULD SEEM THE PATRIOTIC THING TO DO. I HAVEN'T MADE UP MY MIND.
I'M GOING TO GO ALONG WITH OUR LEADERS. THEY HAVE ACCESS TO INFORMATION I DON'T HAVE.
OBVIOUSLY THEY MUST KNOW WHAT THEY'RE DOING. THEY ALL HAVE DEGREES.
IF THEY SAY FIGHT, I'LL FIGHT. THE IDEA OF A DEMOCRACY IS THAT PEOPLE SHOULDN'T BE FORCED INTO ACTING THE WAY THE GOVERNMENT WANTS. THEY SHOULD DO IT ON THEIR OWN.
I DON'T CARE SO MUCH ABOUT ME-IVE SINNED, BUT I DO HOPE THEY DON'T BLOW UP THE SEAGRAMS BUILDING.
8-27
IF THEY USE THE NEUTRON BOMB THEY WON'T EVEN TOUCH THE SEAGRAMS BUILDING.
THE NEUTRON BOMB? WHAT'S THE NEUTRON BOMB?
IT ONLY KILLS PEOPLE. IT DOESN'T HARM PROPERTY OR MACHINES.
DOESN'T HARM MACHINES, EH? VERY ENCOURAGING.
HOW SO?
THEN MOST OF US WILL BE SAFE.

A Bowl of Leaves

MARY JEAN IRION

I HAVE before me the leaves of autumn, gathered by my children on their way home from school and deposited on the kitchen table in a colorful heap with cries of "Mom-mee! Come and see what we've brought you!"

There on the table the leaves have stayed, mute witnesses to the 3:15 invasion of loud voices and scrambling feet that suddenly filled the day-long quiet house. And now milk and cookies have been dispensed, school clothes have been changed to play clothes and hurried telephone calls have been made to schoolmates in order to determine who is to play at whose house. Now, just as suddenly as the invasion began, it has moved outdoors into the yard, and there is quiet again.

I find a simple bowl and pick up the leaves to arrange a centerpiece.

Good! They've brought some green ones along with the rest. Better begin with those and the browns, then go to the bright reds and yellows.

And so I arrange the leaves, and think that it's a little like the way parents "arrange" their children. As I have the power to fashion this bowl of leaves, so, to a degree, I have the power to fashion little lives—yours, my children.

I put green in you for freedom: here and here and there in abundance, for it speaks of life and growth and health. I love the greens, the freedom.

And brown for security, a little here and there amid the green. Not too much brown, for if it should outweigh the green, there will be a dull, dry feeling. Too much brown is like that. How many choices there are to make between the greens and browns! When to accent freedom and when security? If only one could be more sure. The greens are so alive, yet so dangerous. The browns are so safe, yet so dead. It is easy to balance the colors in the bowl, using the proper amount of each, but in you, my children, it is not easy at all.

But the reds! Of this color I am sure, for let red be my love. I use it with abandon, here and here and there, all through the greens and browns. In delight I place the reds. Freedom and security are thus all mixed together with love. This will rescue the balance if there be too much green or too much brown. It is the red, the red that ties it all together.

And yellow, what shall it be? Humor, I think, for it is a merry color. A splash here and a bit there. . . .

I hold a bowl of leaves and over it my breath is only air.

I hold a pair of lives and lo, my every breath breathes forth as prayer.

Mary Jean (Mrs. Paul E.) Irion is wife of the Professor of Practical Theology at Lancaster Theological Seminary, Lancaster, Pa.

Positive Protestantism

(Continued from page 13)

of minimal description of a strong church is that it shall be "independent" and "self-supporting." But what is an independent and self-supporting church by Christian standards? Is it independent if it holds title to its property, calls its minister, adopts its own constitution and covenant and administers its own program—but, at the same time, is riding on the backs of other churches by allowing them to carry some portion of its share of responsibility for the world-wide Christian witness? By this standard some of our so-called "strongest" churches are actually among the weakest when it comes to devoting themselves to the tasks that are the church's real business.

At a conference of laymen, which I recently attended, one of the participants raised an embarrassing question. He asked: "Have you ever heard of a church borrowing money to support its missionary program?" He went on to say: "Churches are always borrowing money to provide themselves with new and more handsome buildings. They sometimes borrow to pay the bill for oil or coal for heating. Isn't it strange that you never hear of a church borrowing for the one thing that it exists to do—to carry out its Lord's commandment to preach the gospel to all creatures?"

5. Finally, a fifth evidence of Protestant vitality is the accelerated movement toward Protestant unity. This is closely related to the rediscovery of the church as mission, for we have come to realize that no other fact of church life has so damaging and crippling an effect upon the church's prosecution of its mission in the world as has the fact of our disunity. Nothing else makes the church seem such an irrelevancy in the modern world.

Lay people who are finding ways of living together despite wide differences of ancestry, culture and race are asked to separate themselves within the church because of theological quarrels conducted by their ancestors over issues that few of us today understand and even fewer care about. How can any institution claim to be answering the towering questions that obsess and threaten man's life today when it cannot answer this relatively simple question of consigning ancestral quarrels to our ancestors and living in peace with one another in our own time?

There are, however, unmistakable signs of hope. Members of church families that have long been separated, such as the Methodists and Presbyterians, have found ways of coming together. Recently, in our own United Church of Christ, we have accomplished an important breakthrough by bringing together two denominations of differing traditions and forms of polity. During the past year a bold proposal for the union of five major old-line Protestant communions—the Methodists, Presbyterians, Episcopalians, Disciples of Christ and the United Church of Christ—has captured the attention and gained the support of many prominent Protestant leaders.

Realizing as we do that the mission of the church is closely bound up with the unity of the church, Protestants are finding courage to press on to new hopes and new achievements in the service of this cause!

SOS PROGRAM

During Thanksgiving week, thousands of churches and communities throughout the United States will hold special services to mark the significance of the year-round Share Our Surplus program. Most of these observances will take place on Thanksgiving Day or on one of the Sundays nearest the holiday.

On Sunday, November 19, the SOS program will be launched at the annual National Capital Service of Thanksgiving at Washington Cathedral in Washington, D. C. Similar services will take place at the same hour in other parts of the country.

Worshipers at these Thanksgiving services will express their gratitude to God for our national abundance and for the privilege of sharing it with the hungry and homeless peoples overseas. SOS offerings made during Thanksgiving week will be augmented by other contributions made by individual churches and denominations at various times throughout the year in support of the SOS program.

Hunger is an ever-present fact of life for an estimated two-thirds of the earth's population. Many of them have never had what by our standards would be considered one adequate meal. They suffer from malnutrition and disease. The Share Our Surplus program is a cooperative endeavor of the major Protestant and Eastern Orthodox communions to provide help for as many as possible of the world's undernourished people.

Books

TO BE A MAN

By Robert W. Spike *(Association Press, $2.75)*

ROBERT W. SPIKE has placed the whole church in his debt with his new book, *To Be a Man.* From his previous writings we have learned to expect lucid and sensitive writing informed by sound theological knowledge.

In this new volume the general secretary for program of the United Church Board for Homeland Ministries addresses himself to the central and crucial question: "What is the style of the Christian life in the mid-twentieth century?" He propounds the conviction that "to be a Christian in any age, and this one is no exception, is to be fully a man—a creature of God, not infallible, not isolated and sterilized by one's religion, but responding as a whole being to the times and the people among whom one is set. It means further responding as one who has been freed by Jesus Christ to take a chance, to be experimental, to laugh at fate and cry with compassion, to work and to play: in short, to be a new creature, born of a new birth."

This central understanding of what it means "to be a man" is carried into areas of our common life: daily work, leisure, love and worship. These stimulating chapters are, in my judgment, necessary and proper fields of inquiry; too little of merit has been written in this area. The chapter titled "To be a man at worship" should be required reading for every parish parson and every member of a board of deacons. The depth of insight, both theological and psychological, gained thereby could help materially to rescue the people of God at public worship from irrelevance and emptiness. I recommend this book joyfully, heartily and with the earnest hope that it will be widely used in study groups in our churches.

David G. Colwell
Minister, First Congregational Church, Washington, D. C.

MARTIN LUTHER: SELECTIONS FROM HIS WRITINGS

Edited and with an introduction by John Dillenberger *(Doubleday & Co., paper $1.45)*

THE SELECTIONS from the writings of Martin Luther contained in this volume edited by Prof. John P. Dillenberger, an E and R clergyman, are well chosen. The declared intention of the editor is to provide selections for "individuals interested in gaining a picture of the essential insights of Luther and of his significance . . ."

Whatever may be the verdict several centuries from now as to the importance of Luther's reformatory work and the sixteenth-century Reformation, that work and the movement in which Luther played a major role are part of our heritage. Not only those churches that accord Luther recognition as one of the major reformers (if not the pre-eminent reformer) but also other churches, including the Roman communion, have been influenced by Luther's preaching and teaching of the gospel of justification by faith alone in grace of God in Christ. Moreover, the religious movement Luther exemplified has significantly influenced modern Western civilization.

Professor Dillenberger's selections include the three treatises of 1520: the classic "Freedom of a Christian," "The Pagan Servitude of the Church" and "An Appeal to the Ruling Class of German Nationality." Also the early "Two Kinds of Righteousness," "The Preface to the New Testament" and prefaces to several individual Biblical books: Luther's "Preface" to the 1545 edition of his Latin writings, which is particularly interesting for its autobiographical content, the treatise on "Secular Authority," selections from "A Commentary on *St. Paul's Epistle to the Galatians*" and "The Bondage of the Will," selected sermons and the two sets of theses: the "Ninety-Five Theses" of 1517 and those for the Heidelberg Disputation of 1518.

This reviewer regrets that there are no excerpts from the "Small Catechism." Although the "Sermons on the Catechism" convey something of the intensely personal focus of the "Small Catechism," this reviewer would have preferred the work itself to the sermons.

To the selections, Professor Dillenberger has added a bibliography, indexes and a twenty-two-page introduction. The discussion of Luther's understanding of faith and grace and the righteousness of God is excellent. The discussion of Luther's activities after the Diet of Worms is, unfortunately, scant. At some points the reader must be cautioned to be wary, for example the brief statements on baptism and the Lord's Supper on p. xxv. In subsequent editions one could hope also that a discussion of Luther's thought on the law and the gospel and on vocation would find a place. The limitations indicated do not, happily, seriously impair the value of the book. Both editor and publisher deserve thanks for making available such a representative body of selections from the writings of Luther at such a reasonable price.

Elmer J. F. Arndt
Professor of Historical Theology, Eden Theological Seminary.

RELIGIOUS TELEVISION, What to Do and How

By Everett C. Parker *(Harper & Bros., $4.00)*

IN *Religious Television* Everett C. Parker, director of the Office of Communication for the United Church of Christ, brings a Christian critique to bear on communication and on television as the newest and most challenging of the mass media, and he offers guidance to churchmen as to its use.

The author is unusually well qualified to perform this task. He is a journalist, author, broadcaster and film maker. Since the early Nineteen Forties he has been a pioneer in the churches' use of the mass media. Experience in communications research and in broadcast education from the community to the graduate-school level disposes him to be at once incisively analytical and helpfully practical. His is an authoritative voice.

The "how to" chapters are the best that have been written to date on how churchmen may make effective use of their television opportunities. But they should not be read apart from the opening chapters on the nature of communication, the relationship of mass communication to Christian proclamation and the broadcast audience, or the concluding chapter on Christian perspective. If the mass media are to be used effectively for Christian communication, it is necessary not only to know the techniques of broadcasting but, even more important, to examine our assumptions as to how communication takes place, how Christianity is communicated and what television can and cannot do.

The author states in his introduction that "this book is a manual, which presents a theory and practical methods for employing television for a ministry to the whole public, and for applying the moral principles of the Judaeo-Christian tradition to the secular aspects of television broadcasting." It offers excellent practical advice to those directly involved in the various aspects of television programing. This should not be allowed to obscure the fact that it has penetrating insights to offer the churches' leadership in general with regard to Christian communication and the role and potential of the television medium in today's world.

S. Franklin Mack
Executive director, Broadcasting and Film Commission, National Council of Churches.

Books reviewed in these columns may be ordered from Pilgrim Press Bookstores, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.

NEWS

WITHIN THE UNITE

MEADVILLE, PA., CHURCH DEDICATES NEW SANCTUARY

Photo-Graphic Arts

A PROJECT that has been in process of development for eight years came to a happy culmination recently when Park Congregational Church, Meadville, Pa., dedicated the impressive structure shown at the left. Organized in 1881 in the center of Meadville, the congregation a few years ago bought a new three and one-half acre site on the eastern boundary of the city near the new Meadville Area High School.

Built and furnished at a total cost of $128,000, the new sanctuary seats 238 worshipers. Proportionate facilities for Christian education have been provided. Preacher for the dedication was the Rev. Joseph F. King Jr. of First Church in Oberlin, Ohio. The Rev. Clarke M. Cochrane of First Church, Kane, Pa., had charge of the "Act of Dedication." The Rev. Walter J. Thoms is minister of Park Church.

MEMBERS OF E AND R TOUR GROUP AVAILABLE AS SPEAKERS

United Fruit Co.

MEMBERS of the 1961 Clergy Travel Seminar are ready to help church groups in their study of Latin American missions, according to Stanley H. Wilke, St. Louis, director of missionary education for the E and R Church, who organized the tour.

Ten ministers, several of whom were accompanied by their wives, spent ten days last summer in Honduras in an intensive firsthand study of the mission work of the Evangelical and Reformed Church. They visited many of the churches and schools that have been established during the forty years of evangelical work; they took part in an evangelistic service in a village where they found only one evangelical believer; they became acquainted with a number of Honduran pastors, who are accepting more and more responsibility for leadership in the churches; and they spent several days in a retreat with missionaries assembled at Pinalejo.

The trip was in preparation for the emphasis on "The Christian Mission in Latin American Countries," which is the foreign-mission study theme in the churches for 1961-62. Members of the tour agreed to make themselves available for presentations on the work in Honduras. Their color slides bring tropical Honduran scenes and typical mission activities to the screen as they tell of their experiences and observations. (Photo shows Honduran on the road to Copan, as he passes Mayan stonework.)

Mr. Wilke lists the following as members of the group: Dr. and Mrs. Purd E. Deitz, St. Louis, Mo.; the Rev. and Mrs. Robert F. Beck, Lakewood, Ohio; Dr. and Mrs. T. C. Braun, St. Louis, Mo.; the Rev. and Mrs. Frank A. Kostyu, Alliance, Ohio; the Rev. and Mrs. Charles O. Zechiel, Millersburg, Ohio; the Rev. and Mrs. Charles A. Price, Baltimore, Md.; the Rev. Richard J. Fraser, Niles, Mich.; Carol Schweisguth, New Albany, Ind.; the Rev. Donald E. Stumpf, Chicago, Ill.; the Rev. Casimir M. Nikel, Cleveland, Ohio; the Rev. Donald A. Buchhold, Louisville, Ky.

NEW CHURCH TO BE BUILT IN SOUTHERN CALIFORNIA

Norman Yao

ONE OF Southern California's most attractive cattle ranches, known in the Los Angeles area as "Diamond Bar" from its distinctive brand, has been set aside for a new planned city. Early concern was to provide churches for the anticipated population of some 100,000. The Congregational Conference of Southern California and the Southwest purchased a site on which has been erected a large signboard artistically designed in white, blue and gold. This heralds the first new United Church of Christ in the Pomona Valley.

Recently a service of dedication *(see photo)* was held at the site by the Claremont Church, cosponsor of the project. Men in dark suits in front of sign are the Rev. Harold G. Jones *(left)*, minister of the Claremont Church, and Judge William C. Dixon, conference moderator.

CC LAYMEN'S FELLOWSHIP ELECTS NEW PRESIDENT

THE Laymen's Fellowship, organization for men in "our ex-Congregational Christian churches," as their national director, William E. Peterson, puts it, has recently elected a new president. Succeeding Prof. William B. Smith *(left)* of Madison, Wis., is President J. Earl Danieley of Elon College, Elon College, N. C.

Dr. Danieley, a deacon in the Elon College Community Church, has served as president of the Southern Convention Laymen's Fellowship and is on the board of directors of the National Laymen's Fellowship. He is a member of the new Council for Lay Life and Work and of the Budget Committee of the United Church of Christ and is a trustee of Southern Union College in Wadley, Ala. The officers and board of the Laymen's Fellowship will serve until the proposed new Churchmen's Fellowship of the United Church of Christ is organized at Purdue University, Lafayette, Ind., August 17-19, 1962. It is expected that officers and the new board of directors for the Churchmen's Fellowship will be elected at that time.

U.C.C. MINISTERS ATTEND SCOUT WORKSHOP

FOUR United Church of Christ ministers *(see photo)* received scholarships from the National Protestant Committee on Scouting for a workshop on scouting in Protestant churches held last summer at Philmont Scout Ranch in Cimarron, N. M. The ministers with their families attended the workshop for one week.

The scouting program as it is related to Christian education in Protestant churches was a major topic for discussion, as was the religious award program, particularly the God and Country award, for Protestant boys who are Scouts. Dr. A. E. Iverson, New Brunswick, N. J., director of Protestant relationships for the National Council, Boy Scouts of America, and his assistant, E. C. Hogan Jr., directed the workshop.

Shown in photo are *(left to right)*: the Rev. W. Reed Teitsworth, St. James' United Church of Christ, West Reading, Pa., member of Protestant Committee on Scouting, Daniel Boone Council, B.S.A.; the Rev. Walter H. Waeckerle, Peace U. C. C., Shawano, Wis., Valley Council, Appleton, Wis.; the Rev. Howard J. Preston, First Congregational Church, Marseilles, Ill.; and the Rev. Herbert R. Hosanna, the Congregational church of Sheffield Lake, Ohio.

Dan Sheehan

Continued on next page ▸

UNITED CHURCH MEN IN VIRGINIA HOLD FIRST RETREAT

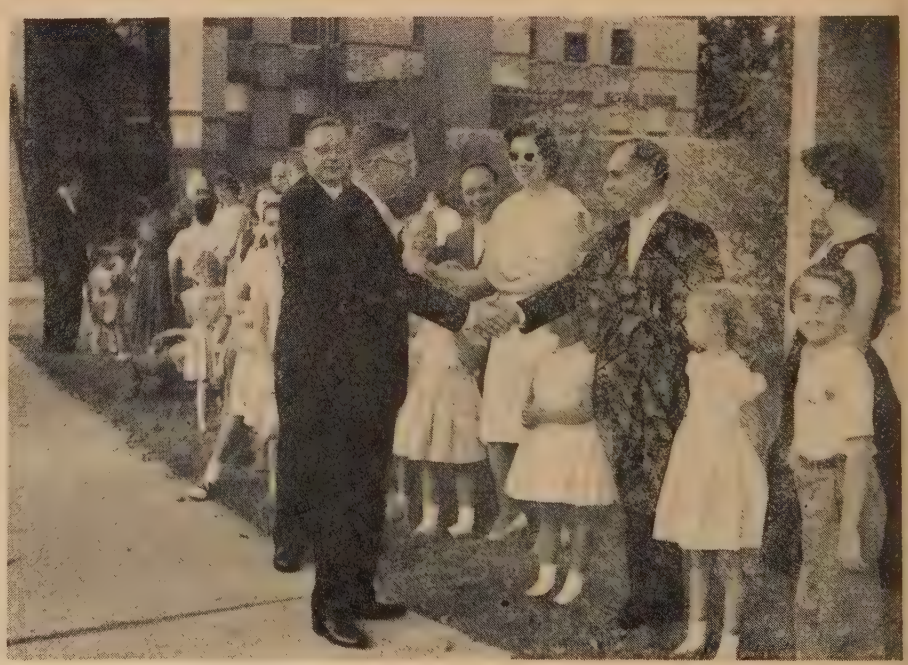
Charles & Polly

MEN of the United Church of Christ in the Shenandoah Valley of Virginia held their first retreat this year. Laymen representing the twenty churches of the Valley Federation of Potomac Synod (E and R) and a similar number of churches in the Valley Conference of the Southern Convention (CC) were among the first, if not the first, in the nation to organize an area Churchmen's Fellowship. With an E and R church in practically every town along Highway 11 and CC churches in rural areas near by, they formed a "natural" group for fellowship and mutual benefit. Thomas Mitz of Elkton, Va., is president.

Fifty-three men registered for the Saturday activities at the retreat and sixty were present for the communion service on Sunday afternoon. Photo shows the leaders for the retreat *(left to right),* first row: the Rev. Edouard H. Taylor, Harrisonburg, Va., who led the communion service; Dr. Arthur W. Newell, Richmond, Va., who gave two of the principal addresses; Dr. J. Kenneth Kohler, St. Louis, Mo., executive secretary, Churchmen's Brotherhood; the Rev. Robert A. Knowles, Elon College, N. C., minister of Christian education, Southern Convention; Prof. C. H. Huffman, retired professor at Madison College, Harrisonburg, Va., who conducted the Sunday morning Bible hour. *Second row:* Norman Henry, James C. Lester and Charles C. Pearman, all of Richmond, Va., and R. B. Alexander, Crawford, Va., E and R members of planning committee; the Rev. Robert D. Myers, Harrisonburg, Va., director of recreation. *Third row:* the Rev. Mark W. Andes, Winchester, Va., vesper leader; Clarence A. Phillips, Broadway, Va., CC member of planning committee; Harry Thompson, Richmond, Va., Bible study leader; and the Rev. Silas E. Madren, Elkton, Va., communion speaker.

BENSENVILLE HOME OBSERVES HOMECOMING FESTIVAL

THE United Church of Christ is an old church coming out of a great heritage, but there is a sense in which the United Church of Christ must be a new church . . . with a new devotion, a new loyalty, a new program, saving out of the old what is good and going on to greater heights of usefulness and of service," declared the new president of the United Church of Christ. Speaking last month at the sixty-sixth annual Homecoming Festival at the Bensenville Home, Bensenville, Ill., Dr. Ben M. Herbster challenged his listeners to "look back with pride to the Pilgrim fathers and to the early Reformed settlers in Pennsylvania and Evangelical people in Illinois and in Missouri. They certainly were pioneers," he continued, "but that does not mean that we do them a discredit when in our day we also pioneer. It means rather that we honor and pay tribute to them when in this generation we follow the same pioneering spirit that they followed, when we make out of this United Church of Christ a new church to which men will give new devotion and new loyalty, a church that will break new paths of service."



Dr. Herbster was introduced to the festival congregation by Dr. Louis W. Goebel, St. Louis, Mo., president emeritus of the Evangelical and Reformed Church. Other speakers were Dr. William L. Rest, Chicago, president of North Illinois Synod (E and R), and Dr. Clarence F. McCall Jr., Oak Park, Ill., superintendent of the Illinois CC Conference. The Bensenville Home, of which Dr. A. J. Munsterman is superintendent, is a member agency of the Division of Health and Welfare Services of the United Church Board for Homeland Ministries. It provides many services, including family counseling, a foster home program, adoptive placement for infants and children, as well as shelter care for ambulatory older people. Photo shows Dr. Herbster *(on sidewalk)* as he greets Richard Thomas, village president. Behind Dr. Herbster is Dr. Munsterman.

DOUGLAS HORTON CONDUCTS LAY SCHOOL OF THEOLOGY

THE EXPERIENCE of some fifteen laymen and their wives attending the first annual Laymen's Advanced School of Theology at Pine Mountain, N. H., may be the beginning of a new interest in Bible study on the part of men and women seeking a deeper understanding of their Christian faith. The group met at the home of Dr. and Mrs. Douglas Horton *(see photo)* in the heart of the White Mountains. Dr. Horton, former minister and secretary of the General Council of Congregational Christian churches and more recently dean of Harvard Divinity School, served as dean of the Pine Mountain School. Mrs. Horton served as hostess.

The school was sponsored by the New England Advisory Council of Congregational Laymen and was attended by men from four New England states. W. W. Richardson, Barrington, R. I., was chairman; Roy Coombs, Gloucester, Mass., was registrar.

Dr. Horton offered a course on churchmanship, in which he reviewed the new Constitution of the United Church of Christ and sought to give the members of his class a new appreciation of the church and of their relationship to it. Dr. Lawrence Burkholder of Harvard Divinity School taught a course on the life of Jesus, using as his text the book *Jesus of Nazareth* by Bornkamm. Members were asked to divest themselves of all presuppositions and concentrate on the basic facts of Jesus' life.

Commenting on the significance of the school, Dr. Horton said: "The church cannot be spiritually stronger than its members, and its members consist chiefly of lay men and women. This means that schools such as this, modest in dimension though they be, are pointed in the right direction, for they are designed to enlighten the minds and strengthen the spirits of the people who constitute the church."

To further implement his convictions, Dr. Horton, with the assistance of friends and neighbors, has over a period of years worked for the acquisition of ninety-five acres of land at the top of Pine Mountain and the erection of a building suitable for gatherings of this kind. There he hopes soon to establish a retreat center and to encourage college and seminary professors in the area to serve as teachers for groups of lay men and women that meet there, somewhat on the order of the Iona Community in Scotland.

TREMONT LARGER PARISH DEVELOPS SELF-HELP PROGRAM

IF IT HAD NOT BEEN for income derived from handcrafts that they made and sold, nineteen young people in the Tremont Larger Parish near Bernard, Maine, could not have attended conferences at Pilgrim Lodge this past summer. And had it not been for the help they received from friends in the Hammond Street Congregational Church in Bangor, their craft program would not have been possible.

This is the story. The Tremont Larger Parish is made up of four cooperating churches located on Mount Desert Island off the Maine coast, with the Rev. Paul K. Weimer as minister. Hemmed in as they are by the sea on one side and Acadia National Park on the other, the people of the parish are dependent for their income on natural resources they can derive from the sea or from the limited woodlands not included in the national park. At best there are not sufficient resources to sustain large families, and incomes ranging from $500 to $1,000 a year are not uncommon.

Concerned over the limited opportunities of his parishioners, the minister conceived the idea of a craft program that might provide income-producing activities for young and old alike. When the idea was discussed with the Rev. Edward G. Ernest, minister of the Hammond Street Congregational Church in Bangor, he volunteered to speak to the church's women's groups. Since 1959 a steady stream of used clothing, furniture and a wide range of other surplus items to be used in a diversified self-help program has been flowing from the Hammond Street Church into the larger parish under the direction of Mrs. Robert Seavey.

The young people of the larger parish, with the help of Mrs. Diane Gray, soon discovered they have many skills, which they have put to good use. Photo taken in their craft shop in the parsonage basement shows trays, mats, cutting boards, rag rugs, candleholders, book ends and other items that were offered for sale. The money earned was placed in a summer conference fund for the young people.

NEWS of the WORLD

BRITISH CONGREGATIONALISTS VISIT WASHINGTON

Vincent Shields

THE ANNUAL meeting of the World Council of Local Governments held this past summer in the United States for the first time not only brought mayors and municipal officials from all over the world to Washington, D.C., but also brought prominent lay leaders of the Congregational Church in England to this country. Among the visiting Congregationalists were Sir Harold Banwell, newly elected chairman of the Congregational Union of England and Wales *(center, above)*, and his wife, Lady Banwell, president of the Women's League of the London Congregational Union. They were given a warm welcome at Westmoreland Congregational Church and were greeted at a special reception in the church's fellowship hall following the morning worship service, which they attended.

Pictured *(at left)* in front of the church are *(left to right):* Reginald E. Griffiths, secretary of the Local Authorities' Conditions of Service Board of Great Britain, which handles labor arbitration with municipal workers; Sir Francis Hill, former mayor of Lincoln, England, now chairman of the Association of Municipal Corporations of England and Wales; Alderman Edwin Swale of Chesterfield, Devonshire, vice chairman of this association; Sir Harold Banwell, its executive secretary; the Rev. Charles R. Zweizig Jr., associate minister of Westmoreland Church who preached at the service; Lady Banwell; the Rev. Thomas Chalmers Dick, minister of Westmoreland Church; and Dr. Fred S. Buschmeyer, secretary of the United Church of Christ and former assistant general secretary of the National Council of Churches, who escorted the visiting British churchmen.

TV PROGRAM HIGHLIGHTS WORLD-WIDE COMMUNION SUNDAY

THE TELEVISION-RADIO committee of the Council of Churches of Buffalo and Erie County (New York) found an original way of recognizing World-wide Communion Sunday. Ruth N. Wild, chairman of the council's radio-TV committee and member of St. Paul's and St. Mark's United Church of Christ, Buffalo, wrote a script that called for participation of representatives of several countries around the world in a demonstration of their oneness in Christ.

Photo shows participants in program as they joined in a friendship circle around the globe at the conclusion of the Sunday morning telecast and sang together "In Christ there is no East or West." Left to right are: Darlene Thompson, who represented Protestant Christians in Africa; Patricia Rice, wearing a sari, represented the Christians of India; Mr. and Mrs. William Pettitt typified Americans at worship; Frederick Anner Jr., in hiker's clothing, portrayed German Christian youth; and Mrs. Akiko Baggs, wearing a Japanese kimono, represented Oriental Christians. The Rev. Paul A. Collyer, executive secretary of the Council of Churches of Buffalo and Erie County, introduced the program. Miss Rice, Mr. and Mrs. Pettitt and Mr. Anner are members of St. Peter's United Church of Christ in West Seneca.

The idea for the program is one that many congregations could adapt locally, suggests Miss Wild. There are people of many national and ethnic backgrounds living in the United States who might bring an important message of brotherhood on World-wide Communion Sunday. As a further recognition of the oneness of all people in Christ, E and R churches have traditionally brought an offering on World-wide Communion Sunday for the relief and rehabilitation of people in acute human need along the world's Jericho road. Congregational Christian churches, on the other hand, have concentrated their emphasis on the Share Our Surplus program during the Thanksgiving season.

Buffalo Courier-Express

VIDE CHURCH

SIGNING OF LUTHERAN MERGER AGREEMENT COMPLETED

RNS

PHOTO SHOWS Lutheran leaders gathered in Minneapolis, Minn., for the signing of a merger agreement that will combine four Lutheran bodies into the new 3,200,000-member Lutheran Church in America. The document was signed at a two-day meeting of the forty-six-member Joint Commission on Lutheran Unity, which represents the four uniting churches: the American Evangelical Lutheran Church, the Finnish Evangelical (Suomi Synod), the Augustana Lutheran Church and the United Lutheran Church in America. The signers are presidents of the merging churches *(seated, from left):* Dr. Franklin Clark Fry, New York City (U.L.C.A.); Dr. Malvin H. Lundeen, Minneapolis (Augustana); the Rev. A. E. Farstrup, Des Moines, Iowa (A.E.L.C.); and Dr. Raymond W. Wargelin, Hancock, Mich. (Suomi Synod); and secretaries of the churches *(standing, from left):* Dr. George F. Harkins, New York City (U.L.C.A.); Dr. D. Verner Swanson, Geneva, Ill. (Augustana); the Rev. W. R. Garred, Hampton, Iowa (A.E.L.C.); and the Rev. Philip A. R. Antilla, Fairport Harbor, Ohio (Suomi Synod).

The four merging bodies will hold their closing conventions June 25-27, 1962, in Detroit, Mich., to be followed immediately by the constituting convention of the new L.C.A. in Detroit June 28-July 1. There will be 1,000 official delegates in attendance—one-half lay and one-half clergy. In addition, the commission provided that some 900 delegates to the final conventions not delegates to the constituting convention will be official visitors at the merging meeting. Lutheran Church Women will hold their constituting convention July 29.

HEIFER PROJECT ANIMALS TO GERMANY AND ECUADOR

TWICE WITHIN the last two years North Illinois Synod (E and R) has underwritten shipments of livestock sent to overseas areas of need under the auspices of Heifer Project, Inc. Challenged by the synodical committee on town and country church to undertake these projects as expressions of "second mile giving," the synod sent eighteen Holstein heifers to Germany.

These animals had been assembled by a committee of laymen headed by Donald Stauffenberg of Immanuel Church, Peotone, Ill. With them went thirty-two Guernsey heifers assembled by the Congregational Christian churches of New England under the leadership of the Rev. William R. Mayhew of Central Square Congregational Church of Bridgewater, Mass. All the animals were distributed to refugees living in the vicinity of Hanover and Munster in East Germany.

More recently North Illinois Synod, this time in cooperation with South Indiana Synod, was instrumental in shipping ninety-nine Angora goats, together with one Brahman and two Santa Gertrudis bulls to Guayaquil, Ecuador, South America. There, under the supervision of Donald S. Schultz, Heifer Project representative in Ecuador, the goats were distributed to coastland farmers. This was done in the hope that the Angora goats, producers of the fiber from which mohair is made, would provide a new source of income for the economically impoverished agriculturists of the area.

Accompanying the shipment to Ecuador as representatives of the cooperating synods were the Rev. Clifford J. Janssen (not shown in picture) of Petersburg, Ill., and the Rev. W. Duane Yegerlehner *(standing, in photo)*, of Shelbyville, Ind. Also present to witness the distribution of the animals to their new owners were Mrs. Armin Schumacher of Lynnville, Ind.; the Rev. Theodore H. Van Dyck *(third from left)*, director of special projects for the Commission on World Service (E and R); and representatives of the U.S. Point IV program.

Van Dyck

Elon College, N. C.

TO THE CO-EDITORS:

Please allow me to commend you for the September 7 issue of *United Church Herald,* and especially for the article on Vincent Van Gogh by Lawrence L. Gruman. My first reaction to the article was entirely negative. It raised a question in my mind as to whether or not such an article should be included in the *Herald.* My own background in art is limited, to say the least. My taste in religious art would run to pictures such as Warner Sallman's "Head of Christ." My little acquaintance with so-called modern art led me to attach little or no significance to an article concerning Vincent Van Gogh. A thorough reading of the article one morning changed my reaction altogether.

Mr. Gruman's description of Vincent Van Gogh in the third paragraph caught my attention and held me until I had finished the article: "Here was a hollow-cheeked man who wore rumpled peasant clothes and heavy boots. A matted beard distinguished him; quick-darting eyes and restless movements typified his actions; his hands usually were filled with brushes or rolls of canvas. He found it difficult to get along with anybody. His beloved paintings were gaudy, built on distorted perspective and tortured lines. But Tanguy saw here a light emerging from darkness, in paintings that were no posed scenes but a throbbing, robust world as seen though Vincent's eyes. In short, Tanguy saw life here."

This led me away from a negative approach to modern art to discover a human being who sought to make his contribution to life as he understood it. Perhaps few people have been so disappointed and depressed as Vincent Van Gogh. At almost every turn he found himself misunderstood and with few friends. The two contemporaries who saw greatness in Vincent Van Gogh were a man he called "Papa Tanguy," who traded brushes and art supplies for the pictures painted by the Dutchman, and his brother Theo, a clerk for an art dealer in Paris. These two made life a little brighter for the artist. The judgment of his day might well be a verdict like this: eccentric, failure, suicide. We are grateful that later generations were more kind in their judgment. Again, allow me to congratulate the *Herald* and Mr. Gruman for a most provocative study.

Clyde L. Fields

Superintendent,
Southern Convention of CC Churches.

New York, N. Y.

TO THE CO-EDITORS:

I have received a number of letters from members of the United Church of Christ discussing the press reports of actions taken by the General Synod last July and of statements attributed to me. I was impressed by the earnestness and the cogency of the arguments expressed both pro and con the actions of the synod. I am grateful for this kind of direct relationship between members of the church and myself—indeed, I shall constantly seek out such exchanges while I am in office.

Now to answer some of the questions and comments concerning what happened at the General Synod! I hope everyone will read carefully the "Statement on Pronouncements," which appeared on page 2 of *United Church Herald,* September 21, 1961. It was passed by the General Synod in 1959. It is the policy base on which the General Synod last July stood in its discussion and voting on social resolutions. I consider it to be an admirable statement of policy for any Protestant body because of its firm and clear reiteration of the freedom of individual conscience and action vis-à-vis the General Synod or any other church body, its emphasis that any church agency in Protestantism speaks only for itself and its courageous recognition that public utterances — whether by church bodies or individual Christians — "can claim authority and representative character . . . only in the measure of their inherent truth and fidelity to the word of God."

Press coverage of the General Synod was on the whole accurate and complete. The reporters who were present, representing the Associated Press and a large number of newspapers, were careful to explain at length in their dispatches the complicated issues and reports that came before the synod. However, in some few instances newspapers and news magazines capsulized these reports to such an extent that, at best, they were largely meaningless or, at worst, they actually distorted what had been said or voted.

In my own case, I supported the right and duty of the National Council of the Churches of Christ in the U.S.A. to take stands on controversial issues such as medical care for the aged. I believe it is the right and duty of every Christian to inform himself on such issues, to take a position and to make his views known publicly to the best of his ability. We cannot, as churchmen, shirk the responsibility to participate in the hard decision-making of our time. I did not offer my personal support—and certainly not that of the United Church of Christ—for any particular bill dealing with this or any other controversial issue.

I had a long discussion with the representative of *Time* magazine about the position the Council for Christian Social Action adopted in February 1959 on admission of Red China into the United Nations. I made it clear to the *Time* reporter that the stand taken by the C.C.S.A. was not a recommendation for an unconditional recognition of Red China, and that the council had announced that only if there should be a peaceful settlement of the Korean conflict and guarantees by Red China of security and freedom for the people in Formosa and Hong Kong, then the council would support acceptance of Red China into the United Nations. I was never asked for, nor did I volunteer my personal opinion concerning this matter. However, I am convinced that the council has offered one of the few responsible and viable means that the United States might adopt for settling the Red China controversy in the U. N.

I want to call your attention, also, to the resolution of the General Synod on the United Nations, which seems to have been distorted in some quarters to make it appear it was a vote favoring Red China: "The United Nations is a symbol and the central instrument of a community of interest and service that includes all mankind. It is indispensable to world peace and order and to progress toward world community. The organization should move toward universality of membership, and the policies and actions of all nations should increasingly be brought under its examination."

Please remember that it is Russia that is keeping some of the new nations out of the United Nations and is refusing to participate in seeking solutions of such pressing problems as disarmament and nuclear testing through the United Nations.

The General Synod's resolution on communism is also important: "Concerning our obligation to resist the spread of communism there can be no question. This is not primarily because Communist governments nationalize property or because they threaten the predominance of the West. It is because recognition of man's worth and man's birthright freedoms, as the Judaeo-Christian faith conceives them, are here at stake."

I voted for both of these resolutions at the General Synod. They seem to me to represent positions that accord with the Christian conscience and that are minimal stands demanded of us in the light of the precarious world situation.

Ben M. Herbster

President,
United Church of Christ.

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

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Income for two months ended July 31, 1961	19,752.46

Let's Get On

(Continued from page 14)

workable set of rules for the United Church. These rules transgress no cherished precedents of either constituent body, but they go splendidly beyond them to open fresh vistas of enhanced ministry for Christ to the needy world. And because in this context these rules are new, they emancipate us from the dead hand of the past for free and vigorous action today and tomorrow without turning our heads backward to peer into what the fathers said and did in centuries long gone.

Interesting Program

But, further, this history of too much attention paid by too many for too long on trivialities, at the expense of concentration upon the aims for which all churches exist, has taught us a lesson, I hope. Insofar as we have individually shared in such fevered emphasis upon the nonessential, whether for or against the merger, we ought to be ashamed of ourselves. And the proper sequel to being ashamed of ourselves is to resolve, God being our helper, never to do the like again. From now on, without going against the Constitution and By-laws, we must start hustling, find the people and bring them in, set up an interesting program in every church and make our churches hum.

An interesting program? It is already laid out. Through two decades of thorny discussion elsewhere, our foreign boards, our home boards and the councils for social action have kept steadily going ahead in the right direction. They have found no difficulty in consolidating their efforts well in advance of their supporting bodies. In cooperation with many other boards under different labels but with the same aims, they confront us today with sane yet exciting projects of expanding Christian influence, which, if we get behind them, can within this generation put the Christian leaven effectively to work everywhere.

Only Hope

The good news of God in Christ is the only hope of the world for rescue from the desperate despondency of superstition and cynicism into high aspiration and achievement, both in private lives and in social relations. If, instead of resting on our laurels after the mere achievement of unification on paper, we of the United Church, in and through our local congregations, will get behind our boards and tell that news at home and abroad until it rings through all the corridors of our troubled times, then our church will be really fulfilling the function for which God has called it into being.

In this instance perhaps we had to start with the by-laws. But we need hardly have been so concerned about them. And now that we have them in good order we must not stop there. Let's get down to business and on with the work.

On Extending Horizons

J. MARTIN BAILEY

In the three years since *United Church Herald* first reached the homes of United Church members, many readers have written to express their appreciation. Among the most heartening comments was a note from Mrs. Ernest Kruse of St. John's Church, Ackley, Iowa, who wrote:

"*United Church Herald* is being used as a program reference throughout our various church organizations. The women use it to keep abreast of new developments in the United Church of Christ. The 710 members of St. John's find much inspiration in the many varied articles presented each month."

It has been the purpose of the *Herald* to cultivate a responsible sense of churchmanship and to present the challenge of great ideas. It seeks, in the words of one minister, "to extend horizons."

On November 5 or at another convenient time, many congregations will emphasize the importance of Christian literature in general and the *Herald* in particular. Promotional leaflets, subscription envelopes and attractive place mats (which can also be used as posters) have been offered to every minister. Subscription representatives have been appointed in nearly 5,000 churches, and in many congregations canvassers will solicit subscriptions as part of the *Our Christian Enlistment* visitation. In still other churches youth groups will solicit subscriptions.

Considering the *Herald* to be an effective means of relating their members to the world-wide ministries of the church, an increasing number of congregations are writing the cost of the *Herald's* 100 Per Cent Plan into their budgets. They have found that the *Herald* provides insight, information and inspiration to match the unprecedented opportunities and the unshakable responsibilities of our time.

It is not too late to plan for *United Church Herald* Sunday or for a fall subscription campaign in your church. Promotional materials should be ordered at once from the *Herald* offices at 297 Park Avenue South, New York 10, New York (CC) or 1720 Chouteau Avenue, St. Louis 3, Missouri (E and R).

DR. BHASKARAO PANDURANG HIVALE, noted Indian Congregational Christian clergyman and educator, died early last month in Bombay, India.

After teaching philosophy for many years at Wilson College, University of Bombay, Dr. Hivale resigned and in 1947 founded Ahmednagar College in Ahmednagar, under the auspices of the American Board of Commissioners for Foreign Missions.

Dr. Hivale raised most of the money for the new college in the United States where he had spent eleven years completing his education. Today it is one of the leading colleges in India, with an enrollment of approximately 1,000 students. Dr. Hivale was president of the school until 1951 when he retired.

A product of American Board mission schools at Sholapur and Ahmednagar, Dr. Hivale graduated from Wilson College, then came to the United States to study at Andover Newton Theological School and Harvard University. He received the B.D. degree from Andover Newton and M.A. and Ph.D. degrees from Harvard. He earned the money for his expenses during these years by lecturing on India.

He served as president of the All-India Conference on Indian Christians, president of the Psychology Section of the All-India Philosophical Congress and was a member of the executive committee of the United Church of North India.

He was formerly Marathi editor of *Dnyanodaya*, second oldest Anglo-Marathi newspaper in India. He was also minister of Hume Memorial Church in Bombay for a time and in 1938 was the only representative from the Marathi territory to attend the International Missionary Conference in Madras.

DR. RAY H. KLINGAMAN, retired E and R minister of Doylestown, Pa., died September 8 at the age of 61. A graduate of Ursinus College and the former Central Seminary, he was ordained in 1924 and served pastorates in Ohio, Illinois and Pennsylvania, before completing a ministry of thirty-seven years to rural churches in the Kreidersville Charge of East Pennsylvania Synod. He retired from the active ministry in July.

Mr. Klingaman was a member of the board of directors of the Phoebe Home, Allentown, Pa. In June of this year Ursinus College conferred on him the Doctor of Divinity degree. Surviving are his widow and three daughters.

Continued on next page

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DR. OWEN R. LOVEJOY, a retired Congregational Christian clergyman, died June 29 in Biglerville, Pa., at the age of 94.

Born in Jamestown, Mich., Dr. Lovejoy received B.A., M.A. and LL.D. degrees from Albion College, Albion, Mich.

After serving for a time as minister of a Congregational church in Mount Vernon, N. Y., he left the pulpit in 1904 to become assistant secretary of a group of reformers fighting to abolish child labor. This group, the National Child Labor Committee, received a Congressional charter in 1907 and Dr. Lovejoy became its general secretary, a post he held until 1926.

From 1927 to 1953 he was secretary of the Children's Aid Society. He also served as assistant director of the American Youth Commission. He was a former president of the National Conference of Social Work and had also been a director of the National Information Bureau. A son and two grandchildren survive.

THE REV. JAMES W. PARKS, a retired Congregational Christian clergyman of Dayton, Ohio, died August 5 at the age of 79. After completing his pastorate at Amherst, Ohio, ten years ago he went to Dayton and occasionally served as supply minister at the Shiloh Church in that city. He is survived by two daughters and four sons, one of whom is the Rev. Kenneth G. Parks, chaplain at Laredo Air Force Base in Texas.

MRS. KATHERINE REINICKE of Kent, Ohio, widow of the Rev. Joseph Reinicke, an E and R minister, died July 4 at the age of 95. Mr. Reinicke served pastorates in Iowa, Indiana, Michigan and Ohio. A son and three daughters survive.

MRS. FRANCES SCHROERLUKE, New Braunfels, Tex., wife of the Rev. Orrin P. Schroerluke, a retired E and R minister, died August 8 at the age of 71. Before his retirement, Mr. Schroerluke served churches in Ohio, Illinois, Missouri and Texas. From 1926 to 1935 he held the position of youth secretary in the former Evangelical Synod of North America. Surviving Mrs. Schroerluke are her husband, one daughter and two sons, one of whom is the Rev. Henry P. Schroerluke, associate minister of Community Church, Manhattan Beach, California.

MRS. JAMES W. VAN DUSEN, for seventy-five years a member of First Congregational Church in Elyria, Ohio, died May 13. A graduate of Lake Erie College in Painesville, Ohio, Mrs. Van Dusen was a loyal supporter of her church and the work of the American Board of Commissioners for Foreign Missions. In earlier years she had served as parish visitor for the Elyria church. Her husband, who died in 1924, was a U.S. Army physician.

Christian Education

(Continued from page 19)

combine lectures, discussion and reading with the chief emphasis on Biblical studies.

5. *Provisional conclusions.* This article is not intended as a success story but simply as a report of a new venture that may or may not turn out to be successful. After some months of operation the Greenfield Plan points to a breakthrough in Christian education, in the opinion of one church.

The Greenfield church was prepared for a drastic enrollment reduction in church-school classes. Enrollment has increased and the average class attendance has zoomed. The church had steeled itself against the loss of families who might become disgruntled with the new arrangements. A handful were inconvenienced at first by transportation problems, which they have since solved. No other complaints have been registered. Indeed, several families have been attracted to the church because it is obviously taking Christian education seriously. A substantial increase in church attendance is accounted for partially by the larger number of children who attend the entire church service but the increase in adult attendance has also been noteworthy.

The children are enthusiastic in their response and diligent in their academic duties. Moreover, they are learning! The intellectual dignity of the church is being restored. The co-ministers have enjoyed a relationship with the children and youth of the parish that most ministers are deprived of to their very great loss. This may well turn out to be the most valuable aspect of the plan.

The Greenfield Plan is still an experiment. It is far too early to speak of results if, indeed, results can ever be accurately assessed. But in the first few months the plan has exceeded the church's most optimistic expectations, persuading us that we are engaged in no eccentric folly but pioneering toward the breakthrough in Christian education that must come soon for all our Protestant churches.

Mr. Powers Comments

(Continued from page 19)

"a spectacular flop." It has been a full and vital part of the life and ministry of the particular church, and an increasingly important one. What these men are telling us is that for any such educational program, however developed, to succeed the support of the ministry is required.

The article seems to make the assumption that the issue is one of content versus non-content. This appears to me too simple a statement of the complex issues involved. All curriculum material has content of some sort. Every teaching-learning situation is "content-ful." The question is not whether any curriculum is content centered, but what the content happens to be. I would contend that the content of the new United Church Curriculum is extremely well conceived and does what I believe Mr. Maccallum and Mr. Shaw are seeking to do.

It is the long-term implications of the Greenfield project that concern me. Most ministers are not likely to be able to develop a curriculum on their own. Nor, it would appear, should every minister decide that this is a thing he must do. The article has not, in any sense, implied that this should be so. Yet, it is possible to draw this conclusion from it. I'm sure any curriculum has to be adapted to the local situation and to the personnel who may be using it, but it is unlikely that most local churches can develop their own curriculum effectively. The development of the United Church Curriculum, for example, has required a dozen years and the major time of a number of staff members, and the thoughtful and extensive work of a host of professional consultants.

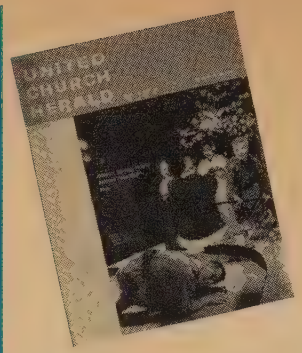
Then, too, thinking of the tremendous mobility of Congregational Christian ministers, I wonder what happens in this kind of a church situation when one minister decides to leave. I have not talked with these ministers about their approach, but I am firmly convinced that the teaching staffs of our local church Christian education programs are probably the most significant place in which the ministry of the laity is expressed week by week. This being so, I have the impression that these men have too quickly dismissed the effectiveness and the importance of the laity in the total task of teaching and proclamation.

I also have the impression that there is a too easy identification of the intellectual content of the Christian faith with the totality of Christian faith and life. If we are dealing simply in a quantitative way with the number of facts known by the individuals in a given local church, then, obviously, the minister is the man most "in the know." On the other hand, if the Christian faith is a totality of commitment, of intellectual assent, of trust and of witness—as I believe it is—then it is not the task only of the professional clergy to communicate these meanings. It becomes the task of the whole church and especially of certain individuals called forth to be participants in the teaching ministry.

These comments may seem negative enough to imply my complete disassociation from the Greenfield experiment. This is certainly not the case. This letter carries with it my gratitude to the *Herald* for this characteristic kind of stimulating thinking and my concern and congratulations to these ministers for the pioneering venture they have undertaken at Greenfield.

Edward A. Powers

General secretary, Division of Christian Education, CC Board of Home Missions.



How to use this issue

CHURCH-SCHOOL LEADERS . . .

. . . will discover that Donald J. Maccallum's description of the "new look" at Greenfield's First Church and Edward A. Powers' response merit careful reading and extended discussion. Although the Greenfield solution may seem extreme, most congregations will profit from a thorough evaluation of their teaching ministry. (See page 18.)

WOMEN'S GUILDS . . .

. . . will use Florence Burger's article (page 10) to provide a meaningful background for their annual Thank Offering.

SOCIAL ACTION COMMITTEES . . .

. . . will discuss Herman F. Reissig's stimulating article (page 8) on how the untimely death of Dag Hammarskjöld puts added strain on the United Nations at a time when its authority is being sorely tested.

. . . will make good use of the message for World Order Sunday (page 2).

MISSION-STUDY GROUPS . . .

. . . will read with interest how the churches of one community have met the challenge of today's mobile population (page 16). Groups may wish to use Gerson S. Engelmann's article for detailed background in connection with a showing of the Friendship Press filmstrip "Boomtime," available from the United Church of Christ Bureau of Audio-Visuals, 1505 Race Street, Philadelphia 2, Pa., or 1720 Chouteau Avenue, St. Louis 3, Mo.

YOUTH GROUPS . . .

. . . and others will find that Oscar J. Rumpf's "Shelter in a Hole" (page 5) lends itself to thoughtful consideration at this particular time and to unison or choral reading.

J.M.B.

UNITED CHURCH HERALD

ROBERT W. SPIKE

General Secretary for Program for the new Board for Homeland Ministries, United Church of Christ

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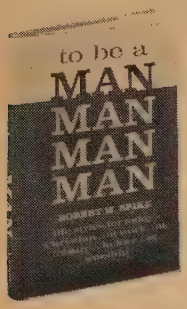
to be a MAN



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A Meditation

(Continued from page 15)

error: "Oh, rest rooms? I thought you said restaurants! Yes, we have two of them." And the curious gruff farmers by the roadside—how they pressed us with questions about sugar beets, soil and peace! "It is for these we labor," said one of them, patting a little girl's hair. And the group of soldiers at Kiev, like boys around a Christmas tree when we showed them our car's engine.

Surely none need remind us about how "tricky" or downright low a man or nation (these men, this nation?) can be in the name of distorted ideals. The Lord "knew what was in man," and his followers confess their own willful rebellion and pride. But shall our fears deify an enemy? Is he a demigod, perfect in evil, or only a self such as I? He is man, not god. The more armor on his head, the more fear in his heart, just as in our case.

But, God, what shall we little people do about this reconciling? There are forces set loose we cannot control; can you? (Forgive me, my question answers itself.) But use me, constrain my loving along the costly ways. It is no gamble if you but care for me.

If one does not take reconciling personally, does one take it at all? With what shall we reconcile if not with ourselves to those whom we meet? (What are the best and warmest Christmas stories? Are they not those in which people are reconciled?)

I think of a peddler on my Los Angeles porch, whose story of being really an artist I accepted tongue in cheek. Buying nothing, I invited him in to a bachelor lunch—"in return for good conversation," I told him. He regaled me with tales of his travels and concluded by doing an artist's sketch. We met but once, from two different worlds. But the moment's reconciling of those separate worlds, our acceptance of one another, struck life.

So it seemed each time we broke through the veil of strangeness and defensiveness with persons in the country of the enemy, to share mutual concerns of life, bread, peace and freedom. An Intourist official guide, discussing the new interest within the Communist Party in "beauty" in contrast with the purely materialistic; a border official struggling to explain why his little country had not fought communism harder; a soldier with undisguised interest in a verse in our Russian Bible—one must not wax romantic about such persons on the strength of a moment's acquaintance with them. Their aims, their morality, their philosophy differ from ours. But they are persons, not robots, . . . "directed," not "determined." And we can confront them rather than affront them or erase them.

They compose part of "the world" that God so loves. And he calls us not to survive at all costs but to heal, to reconcile this world. The cost ranges from slight embarrassment and lost pride all the way to the rending of life itself. The humbled church in East Europe knows this. Both Christian worship and the work of reconciling move from confession of our "humanhood" to meaningful sacrifice in obedience to God's word: "Leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift!" The person swallows his embarrassment and goes to his accuser; he does not need to be naïve in order to be unfrightened and direct. He thus sets in motion a new force for healing.

He takes the initiative in a situation. For he stands ready to spend of himself to be reconciled. He is not "irresponsible" toward his loved ones in taking a risk, for he's carrying out his greatest responsibility: to break the cycle of hate and reprisal, to give himself for the reconciling of many and the righting of social wrongs. "The enemy" cannot mistake his authentic bid and claim; he has put himself on the line. And what if he is struck down? The children of his assailant will live to ask, What power raised this tide of love?

So it is among peoples estranged from one another. They stand apart in fear, not mere misunderstanding. The first people to step forth from among them and prove, "God has delivered us from the fear of our enemies; we will spend ourselves in reconciling men, for this he has chosen us to do," may still heal the breach. Let this people be the church. For "he has made us agents . . ."

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E and R Address Changes

ALDRICH, ROBERT D., to 2355 Cottage St. S.E., Salem, Ore., (residence change).

BAYARD, RICHARD D., to 3223 W. Franklin St., Richmond 21, Va., (residence change).

BERETZ, ARPAD L., Wallingford, Conn., to 4822 Kennedy Ave., East Chicago, Ind., pastor of First Hungarian.

BODE, ERWIN R., Dittmer, Mo., pastor of St. Martin's, (new).

BUSEKROS, EDWARD H., Kewanee, Ill., to 3815 Rainbow Drive, Riverside Manor, Inc., South Bend 28, Ind., organizing pastor of a new mission.

DYMOND, ROBERT L., Freeburg, Pa., to 48th and Spruce Sts., Philadelphia, Pa., attending Philadelphia College of Osteopathy.

ENGELMANN, ALVIN O., Hiawatha, Kan., to Napoleon, Mo., pastor of St. Paul's.

GARDELLA, DONALD L., to 378 Delaware Ave., Tonawanda, N. Y., (residence change).

GAST, ROBERT M., Spring Grove, to 2500 N. Fourth St., Harrisburg, Pa., postgraduate study, Springfield College.

KNELLER, RICHARD E., Ridgway, to 523 Vermont Ave., Erie, Pa., pastor of St. Paul's.

MC INTOSH, JAMES A., to 65-51 Dry Harbor Road, Middle Village 79, N. Y., pastor of Community, Elmhurst, N. Y., (new).

REIFSNYDER, M. S., Westminster, to Lewistown, Md., pastor of the Utica Charge.

SAYRES, ALFRED N., to 1939 Bloomingdale Ave., Lancaster, Pa., (retired).

SNYDER, ROY C., Hagerstown, to 408 S. College Parkway, Frederick, Md., full-time president of Potomac Synod, (residence address).

TROST, WALTER P., Plymouth, Wis., to Route 1, Newton, Iowa, pastor of the Newton-Haverhill Charge.

TURNER, C. RUSSELL, St. Joseph, to 33 S. Ellis St., Cape Girardeau, Mo., pastor of Christ.

WELLMAN, COE R., Middle Village, to 1601 Metropolitan Ave., Apt. MH, Bronx 62, N. Y., (retired).

WOLFGANG, RAYMOND S., to 2274 Trenton Road, Levittown, Pa., (residence address).

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ADAMS, CLARK G., Oak Park, Traverse City, to Wolverine, Mich.

ALDEN, FREDERICK W., conference minister, New Hampshire Congregational Christian Conference, Concord, to professor, Department of the Ministry, Hartford Seminary Foundation, Hartford, Conn., February 1962.

ALLEN, W. WAYNE, to Ellis, Kan.

ALLNATT, CHARLES B., to Cottage City, Rushville, N. Y.

BAILEY, MAX, superintendent of schools, Crystal, to Carson City, Mich.

BARRON, ROBERT, student, to full-time, Parkville, Brooklyn, N. Y.

BENJAMIN, STANLEY, superintendent, Inland Lakes School District, to Cheboygan, Mich.

BENNEHOFF, PAUL W., Jackson Avenue, Muskegon, Mich., to associate, Plymouth, Lansing, Mich.

BONEBRAKE, BOYD E., Mennonite, to Federated, Mount Hope, Kan.

BOXWELL, DANIEL W., Almont, to Olivet, Michigan.

CHOU, MULING, to director of Christian education, Second, Grand Rapids, Mich.

CULLEN, VESTA STURGIS, to part-time parish visitor, Plymouth, Lansing, Mich.

ERICKSON, OMAR, to Ottawa River, R. D., Columbus Grove, Ohio.

FLETCHER, ROBERT E., to interim, First, Cortland, N. Y.

FLOOD, EDGAR W., Baptist, to associate, Central, Detroit, Mich.

GRAVES, LAWRENCE D., to North Rush, N. Y.

HAHN, RAYMOND D., teacher, St. John's, Newfoundland, to associate, First, Port Huron, Mich.

HARGUS, CLARK, to assistant, Macon County Larger Parish—Bevier, and United, New Cambria, Mo.

HAWLEY, QUINN L., to Community, Klamath Falls, Ore.

HESFORD, ELMER, to Liberty Chapel, R. D., Mount Orab, Ohio.

JOHNSON, MARTIN T., Ladysmith, Wis., to North Hampton, N. H.

LEES, LARRY, to Gaston, Ore.

LICHLITER, JAMES M., Episcopal, to Battle Creek, Mich.

LIEBER, RAYMOND H., Moravia, to Schenectady, N. Y.

MC INNES, WILLIAM G., First, Hampton, to United, Warner, N. H.

MC INTOSH, JAMES ADDISON, to Community, Elmhurst, N. Y.

MERCHANT, IRVING K., to Union, Painesville, Ohio.

MEYER, ALAN L., to associate, Ann Arbor, Michigan.

MUNSON, MARION A., executive secretary, New York Women's Fellowship, to director of Christian education, Newington, Connecticut.

NEWLON, MRS. MAXINE C., to director of religious education, Plymouth, Wichita, Kansas.

PABOOJIAN, GEORGE A., Jamesport, to Berkshire, New York.

RAGLAND, TERRY P., Pilgrim Holiness, Vernon, will also serve Durand, Mich.

RUNYON, LAWRENCE V., superintendent of schools, Vanderbilt, to Lake Odessa, Michigan.

SAWYER, JAMES, to intern, Mount Zion, Cleveland, Ohio.

SCHMIDT, RUSSELL C., professor and dean, Cascade College, Portland, Ore., to minister of education, Benton Harbor, Mich.

SCHONTZLER, ROBERT, to Community, Monroeville, Ohio.

SHREWSBURY, RANKIN L., First, Daytona Beach, Fla., to Federated, Rockton, Ill.

SIMPSON, MILDRED, administrative secretary, Coral Gables, Fla., to executive staff, United Church Board for World Ministries, Boston, Mass. Miss Simpson is a former American Board missionary in India.

SMITH, JACK A. JR., minister of parish activities, Plymouth, Miami, to minister, Union, North Miami, Fla.

STEM, CHARLES H., Park, Grand Rapids, Mich., to First, Akron, Ohio.

STILES, STUART JR., First, Salem, N. H., to Howells, N. Y.

TOTH, GEORGE JR., to organize new United, O'Fallon, Mo.

TYSON, DANIEL C., Doane College, Crete, Neb., to admissions counselor, Rockford College, Rockford, Ill.

WADLEIGH, ALLYN K., Easthampton, Mass., to First, Park Ridge, N. J.

WETZEL, J. CHARLES, Arcade, to United, Pembroke, N. Y.

WILLIAMS, DAVID, to student minister, Mecca, R. D., Cortland, Ohio.

CC Resignations

CHAPMAN, WILFORD D., Deer River, N. Y.

COBB, ROBERT T., Little Valley, N. Y., to study.

LA POINT, WILFRED J., Federated, Greenville, and Mason, N. H., to retire.

MAC NEILL, ROBERT W., minister of Christian education, Wellesley, Mass., to study. Mr. MacNeill will serve First, Westport, Mass., on a part-time basis.

MC CLURE, ELIZABETH (MRS. CARL), director of Christian education, Greenfield, Dearborn, Mich., to study.

MEINERT, R. WILLIAM, Louisville, N. Y., to study.

MERRIAM, ELWYN D., Churchville, N. Y., to retire.

NICOL, DUANE M., Gaston, Ore., to retire.

OBERLIN, CLARENCE D., McGraft Memorial, Muskegon, Mich.

REESE, J. MORGAN, Perry, Mich.

ROMOSER, CARL, Rock Creek, Ohio.

SHINN, ROSS O., Muscotah, Kan.

STROH, MRS. LUCIA MARTHA, New Haven, Mich., December 31.

CC Ordinations, Ground Breaking, Installations, Anniversaries, Recognitions and Dedications

CROOKS, RICHARD D., ordination, East, Grand Rapids, Mich., by the Grand Rapids Association, June 18.

FREMONT, Mich., ground breaking for new sanctuary, May 14.

HARMON, WILLIAM H., ordination, Ironton, Mich., by the Cheboygan Association, June 18.

KERR, CLIFTON WILLIAM, installation, The Chapel, Columbia, Mo., October 8.

LITTLE ROCK, Ark., First, 80th anniversary, October 29.

MIAMI, Fla., Christ, ground breaking for chapel and educational unit, September 17.

PARIS, N. Y., 170th anniversary of its founding by Jonathan Edwards, September 10.

PARKER, EDMOND R., installation as minister, Evangelical Lutheran Congregational, Milwaukee, Wis., September 17.

POTTER, ROBERT A., ordination and installation as associate, First, Springfield, Mass., September 17.

RALPH, ROBBINS, George Morgan Ward medal, Rollins College, Winter Park, Fla., in recognition of his service as minister and counselor of churches.

ROCHESTER, N. Y., South, 75th anniversary, September 17 to 24.

STURBRIDGE, Mass., Federated of Sturbridge and Fiskdale, dedication, September 17.

SYRACUSE, N. Y., Geddes United, 75th anniversary, October 8 to 15.

WALKER, CHARLES C., minister, First, Little Rock, Ark., recognition by the Alumni Association of the Oberlin Graduate School of Theology as "Alumnus of the Year."

WATERS, ROBERT C., ordination, Towanda, Kan., June 25. Mr. Waters has resigned as minister of the Towanda church and accepted a call to Federated, Jewell, Iowa.

WORCESTER, Mass., Chestnut Street, 125th anniversary, September 17. Chestnut Street includes Union, founded in 1836, Plymouth (1869) and Piedmont (1872). The 25th anniversary of the present church organization, which took place July 1, 1936, was also celebrated.

E and R Ordinations

BODE, ERWIN R., St. Paul's, St. Louis, Mo., September 17.

MC INTOSH, JAMES A., Community, Elmhurst, N. Y., September 10.

E and R Installations

ARNOLD, J. WILLIAM, First, Carlisle, Pa., September 10.

BIZER, ROLAND T., assistant pastor, St. Paul's, Taylor, Mich., September 10.

CHRISTIANSEN, RONALD C., St. John's, Moro, Ill., September 10.

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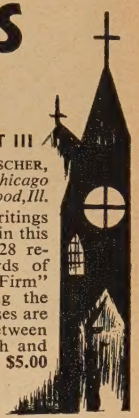

Volume 37 WORD AND SACRAMENT III

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FLOTRON, JAMES R., St. James', St. Louis, Mo., September 17.

KALLENBACH, ALLEN, Salamonia, Salamonia, Ind., August 27.

KIRKMAN, KARL F. JR., Friedens, Browns, Ill., September 10.

KLUETER, PAUL E., Waubeka-Fillmore Charge, South Wisconsin Synod, August 20.

KRATZ, WILLARD A., St. John's, Dayton, Ohio, September 10.

LOAR, ALTON E., Emmanuel, Sandusky, Ohio, September 10.

LUTZ, EARLIN H., First, Quakertown, Pa., September 10.

MC INTOSH, JAMES A., Community, Elmhurst, N. Y., September 10.

SCHOWE, HERBERT H., Zwingli, West Concord, Minn., September 17.

SMITH, WAYNE L., Grace, Duquesne, Pa., September 17.

SNYDER, ROY C., Frederick, Md., full-time president of Potomac Synod, September 10.

SPITZER, DELANO V., Zion, Gering, Neb., August 27.

STEVENS, CHARLES L., Alton, Alton, Ill., September 10.

STUMP, DONALD J., Lewisville Charge, Southeast Ohio Synod, September 3.

TURNER, ROBERT K., St. John's, Sixteen, Ohio, August 27.

VILHAUER, MELVIN, Zion, Brownsville, Minn., September 10.

WAIDMAN, ARTHUR L., assistant pastor, Trinity, Miamisburg, Ohio, July 30.

WELSH, J. ROBERT, Grace, Cleveland, Ohio, August 20.

WINNECKE, EDWIN, Cappeln-New Melle Charge, Missouri Valley Synod, August 27.

Newly Vacant E and R Pulpits

Kansas City Synod—First, Fairview, Kan.

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South Illinois Synod—St. John's, Plum Hill, Ill.

E and R Deaths

DEUSCHLE, FRITZ F. W., St. Louis, Mo., June 19, in retirement.

HENSCHEN, THEODORE C., Allenwood, Pa., June 24, in retirement.

SCHROEDEL, MARTIN P., New Orleans, La., June 20, pastor of Little Farms Church.

SPRENGER, CONRAD N., Pittsburgh, Pa., June 18, in retirement.

VOGELMANN, WALTER W., Brookfield, Wis., July 19, in retirement.

ZIEGLER, HOWARD J. B., Bethlehem, Pa., July 16, Professor of Philosophy at Lehigh University.

Received into E and R Membership

DOLLAR, MELVIN, San Diego, Calif., by California Synod, from the Congregational Christian churches, May 9.

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CC Honorary Degrees

CARY, FRANK, ABCFM missionary in Japan and the Philippines for forty-four years and presently minister of the Congregational church, Plainfield, Mass., D.D. degree, Amherst College, Amherst, Mass.

MAC NEIL, JOHN WHITNEY, D.D., Piedmont College, Demorest, Ga.

Chronicle

Arrivals, departures and other information about missionaries of the United Church Board for World Ministries.

Departures for the Field

During August and September:

From New York, N. Y.:

Mildred L. Brandt, Fresno and Reedley, Calif.; Lawrence W. Manglitz, Holland, Mich.; Alan R. McCain, Oshkosh, Wis.; and Gerald A. Miller, Wilton, N. H.; for three-year terms on the staff of the American School for Boys, Talas, Turkey.

From San Francisco, Calif.: Dr. and Mrs. Harold H. Eymann of Piedmont and Oakland, Calif., under appointment to the United Church of Christ in the Philippines for service at Southern Christian College in Midsayap.

From Vancouver, B. C.: Mr. and Mrs. Douglas W. Morrill of the Canadian Academy, Kobe, Japan, returning from furlough with their three children.

Classified Advertisements

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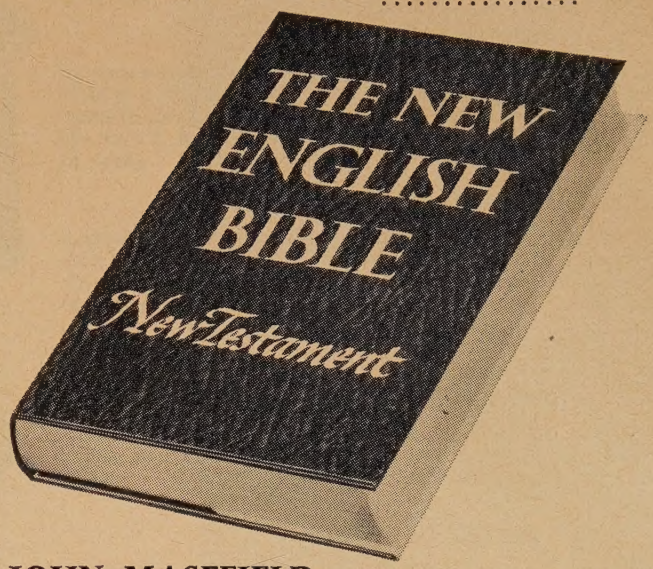

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